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ABSTRACT

The committee responsible for the present document was established to investigate, evaluate, and make recommendations concerning general education programs at San Francisco State College. Part 1 of the 5-part final report establishes a general philosophical context, examining General Studies within a holistic conception of liberal education, and interpreting common beliefs about humanistic education in contemporary terms; 17 aims of education for a new General Studies Program are recommended. Part 2 presents several theoretical approaches to the implementation of the 17 aims, and each approach is illustrated with a specific course pattern followed by a discussion of major advantages and disadvantages. Part 3 outlines the committee's conclusions and recommendations, based upon the discussions presented in the first 2 parts. In Part 4, the committee requests the President and the Academic Senate to approve a 7-part resolution that would establish a new General Studies Program at San Francisco State. An Appendix that comprises the committee's responsibilities, several memorandums, and other pertinent information concludes the report. (HS)

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Toward

A NEW GENERAL STUDIES PROGRAM
FOR SAN FRANCISCO STATE COLLEGE

Prepared by

THE AD HOC GENERAL EDUCATION COMMITTEE

For

The President and the Academic Senate

San Francisco State College
San Francisco, California
June 1968

HE 003 080

68-163M

June 3, 1968

TO: President Robert Smith, San Francisco State College
The Academic Senate, San Francisco State College

FROM: John Sheedy, Chairman, Ad Hoc General Education Committee

SUBJECT: Final Report: General Studies at San Francisco State College

On April 19, 1966, the Academic Senate of San Francisco State College approved a recommendation from the Instructional Policies Committee that "a special ad hoc committee responsible directly to the Academic Senate and the President of the College be established to undertake as its sole duties investigation, evaluation, and recommendation relevant to General Education at San Francisco State College."*

The proposal called for the creation of a committee composed of nine members, distributed in the following manner. The Academic Senate appointed four committee members: Professors Otto Butz, Theodore Kohler, John Linn, and Urban Whitaker. President John Summerskill appointed three committee members: Vice President Donald Garrity and Professors Robert Dreher and John Sheedy. The Associated Students' Academic Affairs Council appointed two committee members: Mr. Albert Duro and Mrs. Cynthia Nixon.

The Academic Senate's charge to the Committee contained three specific requests for response:

1. To prepare a final report within one-two years and submit it directly to the Academic Senate and the President of the College (not to the Undergraduate Curriculum Committee or the Instructional Policies Committee).

2. To outline in a final report several alternatives theoretical positions or plans for the presentation of G.E. at this College, including course patterns that would represent these theoretical positions.

3. To include in the final report the major advantages and disadvantages of each plan, the special issues or problems that may ensue from each plan, and a specific recommendation by the Committee if it wishes to do so.

The five-part final report that follows has been prepared in response to these specific instructions. Part One establishes a general philosophical context, examining General Studies within a holistic conception of liberal education, and attempting to interpret common beliefs about humanistic education in contemporary terms; seventeen aims of education for a new General Studies Program are recommended. Part Two presents several theoretical approaches to the implementation of the seventeen aims; each theoretical approach is illustrated with a specific "course pattern" followed by a discussion of "major advantages and disadvantages." Part Three outlines the Committee's conclusions and recommendations, based upon the discussions presented in Parts One and Two. In Part Four, the Committee requests the President and the Academic Senate to approve a seven-part resolution, which would establish a new General Studies Program at this College.

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*See Appendix A for the full text.

The Committee made every effort to honor the Academic Senate's request that we develop means for "assessing the ideas, attitudes, and hopes" of departments and student and faculty groups about general education. In October 1966, we sent individual requests for opinions and advice to each faculty member, all department chairmen, and leaders of all student and faculty organizations at this College. We wish to express our gratitude to those who responded at that time: The departments of Anthropology, Geography, International Relations, Interdisciplinary Studies in the Social Sciences, Design and Industry, Music, Home Economics, Nursing, Secondary Education, Health Education, Recreation, Classics, Humanities, Journalism, Philosophy, Speech, World Literature, Biology, Chemistry, Geology, Physical Science, and Physics; the Library Instruction Committee; Professors Ralph Goldman, Michael Gregory, Clifford Josephson, Henry Lindgren, Stuart Loomis, Isaac Maleh, Seaton Manning, Helen Mau, James Stone, Robert Tyler, and Joel Dorius; and Miss Ena Stohl, a freshman student.

At the beginning of Spring semester, 1967, invitations to interested faculty and students to attend the committee meetings, either as speakers or observers, were published twice in Faculty Footnotes, and once in the Gater. Through an announcement in the Alumni Quarterly, San Francisco State Alumni were invited to send their comments on General Education to the Committee. We wish to thank the following individuals for their contributions to the Committee during Spring 1967: Professors Joel Dorius, Joseph Axelrod, James Perlman, John Dennis, Irving Halperin, Stuart Miller, and Ernest Mundt (for the Creative Arts General Education Committee), for their letters and position papers; students Edward and Gloria Lyell, for proposing a "cluster" approach to General Education; Professors Russell Thomas, Charles Burleson, Jerrold Jayne, Franklin Sheehan, Joseph Axelrod, James Perlman, Theodore Verhaaran (San Jose State College G.E. Committee Chairman), Larry Foster, Ernest Mundt, Caroline Shrodes, Michael Gregory, Clifford Josephson, and Patrick Gleeson, and graduate student Andrew Gaines, for their special presentations before the Committee of particular aspects of General Education. We also wish to thank those who attended our Spring semester meetings as observers: Professors William Ward, Stanley Tick, John Green, Donald Strel, Larry Foster, Clarence Miller, and Joan Rynertson; Counselor Claire Salop, Experimental College Instructors Ian Grand, Kenneth Friedman, Edward Maupin (Esalen Institute), and Academic Senate Secretary Edith Roller.

On October 11, 1967, the Committee published an Interim Report on Proposals for Revision of the College General Education Program, which presented some of the Committee's conclusions after a year of study and discussion, and some of the ideas advanced by faculty, students, and departments. We are especially grateful for the helpful criticism of the Interim Report received from Professors Daniel D. Feder, Donald Provence, Joel Dorius, William Dickey, Kay House, David Marvin, Rudolph Weingartner, Daniel Langton, Wilder Bentley, Caroline Shrodes, Jane Gurko, Barry Jablon (including 29 student responses), Jerrold Jayne, Russell Sicklebower, Stephen E. Arkin, Leo Young, William Ward, Howard Isham, James Stone, Harold Cornacchia, Peter Sacco, Daniel Knapp, Adam Treganza, Ralph Anspach, Edwin Motell, George Feliz, Stanley Bailis, Raymond Miller, and Scott Hope; the departments of Economics, Men's Physical Education, and Women's Physical Education; and Students Marlene Heller, Michele Barman, Rubi Smith, and Wendy Alfsen. We also wish to thank students Russell Bass and Rubi Smith, who so faithfully attended our Fall and Spring semester meetings, as observers representing the Student Committee on General Studies.

We wish to express our special gratitude to Professor Paul Heist of the Center for the Study of Higher Education at the University of California, Berkeley, for reviewing the conclusions of an as yet unpublished study of San Francisco State College freshmen (1958 and 1963) for the Committee, and to Professor Roger Cummings, of our Testing Office, for bringing certain of those materials up to date (see Appendix B).

Professor Russell Thomas, visiting Professor of English and World Literature, served as consultant to the Committee during Spring semester 1967. A Professor Emeritus of the University of Chicago, and one of the nation's leading authorities on General Education, Professor Thomas's wise counsel and immense erudition was of immeasurable value to the Committee.

Professors John Hensill, Russell Kahl and Franklin Sheehan offered criticisms of an early draft of Part One of this report which were extremely useful.

Finally, we wish to express our gratitude for those professors who served as readers and critics of the final draft of Parts One and Two of the report: Richard Axen, Stanley Bailis, Daniel Feder, George Feliz, Jules Grossman, Jerrold Jayne, Ray Kelch, Arthur Nelson, Alexander Post, William Schuyler, Robert Stollberg, and James Stone. Many of their criticisms resulted in improvements in the text. Some of their criticisms appear as footnotes throughout the report.

Our Committee first met on Wednesday, September 15, 1966. During the academic years 1966-1967 and 1967-1968, the Committee met at least once each week, for a total of about 198 hours. At the sixty-second meeting, Wednesday, May 22, 1967 the Committee judged its work completed, instructed the Chairman to present the report to the President and the Academic Senate as soon as it was published, and declared itself disbanded. With the exception of Professor Otto Butz, who was appointed Vice President of Academic Affairs, Sacramento State College, in Fall 1968, all Committee members served throughout the two years, contributed to the formation and writing of the report, and share responsibility for whatever virtues or faults it might possess.

THE AD HOC GENERAL EDUCATION COMMITTEE

John Sheedy, Chairman

Otto Butz
Robert Dreher
Albert Duro
Donald Garrity

Theodore Kohler
John Linn
Cynthia Nixon
Urban Whitaker

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PART ONE

AIMS OF EDUCATION FOR A
NEW GENERAL STUDIES PROGRAM
AT SAN FRANCISCO STATE COLLEGE

When we grant a student a bachelor's degree, should our action signify anything more than a closed accounting of courses and units? What trust would we acknowledge having fulfilled? What hopeful terms would we claim to have honored?

That we at least encouraged that student to create rather than destroy, to welcome rather than reject, to love rather than hate?

That we at least offered that student opportunities to observe or assume strange and distant ways of being---and thus to sense what it might mean to be human and alive in another culture, time, place, skin?

That we at least hoped to nurture in the student a sense of wonder and humility and the beginnings of comprehension in the presence of the mysteries of the natural world, the cosmic orders and disorders evident in a pebble or a raindrop?

That we at least invited the student to contemplate the human possibilities exemplified by a few of man's most stunning visions and their monuments?

That we at least urged the student toward the kind of self-respect that accepts each act, each choice, as a potentially moral one, including the words, gestures, and images with which he or she manifests in action all choices?

That that student had the chance to acquire the power and desire to learn, to know, to understand, to open up, to respond, to explore, to adventure, to risk?

* * * * *

Our future is upon us. We must talk about education for the Seventies and Eighties. The special circumstances of our time and place, and our visions and hopes for meeting challenges and needs, have forced upon us the opportunity and necessity for choices that will determine the career of this college for at least a few decades. Hopefully, we will recognize the choices as moral ones, and confront them positively, vigorously, and imaginatively.

The choices we come to ponder will be determined in part by the meanings we assign to such terms as "liberal arts" and "liberal education." When we award a Bachelor of Arts degree to a student, we do not assign traditional meaning to the term "Arts." Traditionally, "Arts" signified the "liberal arts," that is, an equation of "liberal education" with instruction in literature, philosophy, languages, history, the arts, etc., as distinguished from scientific, legal, professional or pre-professional, or exclusively practical instruction. But at this college we award Bachelor of Arts degrees in Chemistry and Business as well as in Music and Philosophy. In practice, we discover, we define liberal education simply as a combination of general and special studies, placing by far the greatest emphasis upon general studies. More than half the units earned (at least 64 semester units) for a bachelor's degree must be outside a student's major subject field. Since more than 80 per cent of our bachelor's degree major programs require no more than 24-45 semester units, most students can devote 79-100 units of their formal instruction to "general studies." As applied to most of our students, then, a liberal education program signifies a core of special study (24-45 units) taken in conjunction with a great variety of other subjects (79-100 units), which we have termed "general studies." Of these general studies units, the distribution of only 40 is controlled (by the state requirement in general education); the remaining 39-60 units are free electives. To be more precise, this pattern is true for that small percentage of students who complete four years of study at this college. For the majority of the students to whom we award the Bachelor of Arts degrees, it would be more accurate to say that after completing about 60 units of G.E. requirements, free electives, and (possibly) major-credit courses at another institution, they spend their time with us completing a 24-45 unit major and perhaps 19-40 semester units of free electives.

Forgetting for the moment how unexamined our practices may be, we may say that in a general sense we assume that liberal education results from contiguous experiences in both special and general studies, spanning a period of four years or more. And if we are to plan with any intelligence, it might be profitable to examine the possible intentions and justifications of such an approach to liberal education.

The pursuit of intentions and justifications is made immediately difficult, however, by the tendency of American colleges to use "general education" and "liberal education" as synonymous terms. General education too often expresses the conscience of an institution; it is too often the noble carrier, in which are deposited all the liberal arts intentions and practices of a college. This frequently results in the development of pre-professional, technical, sub-graduate school undergraduate major programs which, spliced to a general education program, are termed "Bachelor of Arts" curricula.

It is the conviction of this committee that liberal education should be the sum and fusion of both general and special studies; that all courses taken by an undergraduate student should contribute to his liberal education; that his major program, no less than his general studies program, should at the very least strive to fulfill the broad goals of a liberal education:

To cultivate habits of intellectual honesty, accuracy, skepticism, sensitivity, and independence.

To encourage creativity and aesthetic awareness.*

To develop the capacities, desires, and attitudes requisite for continuous learning, positive adaptability to change, and the compassionate understanding of others in the world and years beyond the college.

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*We refer here to the creativity and aesthetics of all fields--sociology, chemistry, and mathematics, as well as art, literature, and physical education.

These are institutional responsibilities to be fulfilled in various ways by all undergraduate courses, programs, and activities (and we should question any course, program, or activity that does not deliberately strive to honor these obligations). But beyond these institutional obligations, what are some of the particular responsibilities that might be assigned to special and general studies?

Special study can easily be justified and measured by vocational, preprofessional, and professional standards, simply by referring to student demands and ambitions, the demand for our graduates by business and industry, and the success our students have in obtaining admission into graduate and professional schools. But for a justification of special study as a part of liberal education, we must refer to other premises or intentions. For a primary justification, some would cite Alfred North Whitehead's judgment:

> What education has to impart is an intimate sense for the power of ideas, for the beauty of ideas, and for the structure of ideas, together with a particular body of knowledge which has peculiar reference to the life of the being possessing it.
>
> The appreciation of the structure of ideas is that side of a cultured mind which can only grow under the influence of a special study. I mean that eye for the whole chessboard, for the bearing of one set of ideas on another. Nothing but a special study can give any appreciation for the exact formulation of general ideas, for their relations when formulated, for their service in the comprehension of life. A mind so disciplined should be both more abstract and more concrete. It has been trained in the comprehension of abstract thought and in the analysis of facts.[1]

Others would remind us that special study allows a student the freedom to develop and explore the dimensions of his special interests and unique abilities. These and other similar justifications are quite closely related. One important aspect in the development of the educated individual is his coming into possession of a deeply felt and understood intellectual power. He must be able to feel both the authority and humility that can arise from somewhat intensive knowledge of a single subject field. This is his base, his source of identity as an educated person. But the student must at the same time be allowed to protect himself from the excessive, premature "professional" involvement in a single field that often results in "intellectual provincialism." One of the intentions of a program of general studies is that the student will become aware of a variety of intellectual, aesthetic, social, and moral perspectives, and thus enlarge, modify, and intricate the "appreciation of the structure of ideas" achieved in his special study. Another intention is expressed by the concluding paragraph of Russell Thomas's The Search for a Common Learning: General Education 1800-1960 (1962):

> The development of each individual's unique talents through intensive study within that area in which his special competence lies has long been honored as an obligation of a free society to its citizens. But a free society preserves its

> freedom to the extent that its citizens understand and accept the responsibilities of freedom. Liberal education is something more than the development of individual talents, and it is with that *something more* that general education is vitally concerned and with which American colleges must continue to be concerned.

But what is "that something more"? Certainly it goes beyond the designation or distribution of the contents and intentions of particular courses. It refers to those aims of education that *all* courses in a general studies program should share and vigorously implement. In the passage referred to, stress is placed upon understanding and accepting the "responsibilities of freedom." This suggests that the largest concerns of courses offered in a general studies program are ethical ones; that those concerns of a liberal education program that have to do with attitudes towards one's present and potential humanity, and the humaneness necessary for the human perpetuation and survival of the race, are the special (but not exclusive) province and responsibility of general studies.

In ascribing these basic responsibilities to a general studies program, stress has been placed upon the oldest sense of "liberal arts" -- *artes liberales*, the arts of freemen. For it is most often through its program of general studies that a college explicitly recognizes this ancient obligation as its serious intention: to cultivate and sustain the "arts of freemen" in its students. Although such an intention is susceptible to many interpretations, most agree that freemen should (1) possess knowledge of "the culture, the system of vital ideas, which the age has attained"[2]; (2) exemplify those humane attitudes without which human survival becomes irrelevant; and (3) develop those abilities--the practiced arts of "mind, eye, hand, and spirit" --that allow freemen to use their knowledge in humane ways.

These are the basic dimensions, denoting the realms of responsibility and general directions accepted by most colleges and universities. But if these general intentions are to be manifested in credible and positive action, through a general studies program, they must be translated by the college into more specific aims, expressed in a rhetoric that reflects this time and place, our needs and strengths.

I

To possess knowledge of the culture, the system of vital ideas, which the age has attained.

The contemporary circumstances to which we must somehow respond are so familiar they become elusive: we lose them in a numbing lexicon that allows us to forget. An exponential rate of change, we say. Population, pollution, privacy. War, poverty, ignorance, disease. Affluence. Military-Industrial Complex. Urban blight. Race. Human rights. Hate. Nuclear explosion. Knowledge explosion. Instant information. The medium and the message. Leisure, jobs, the work ethic. Automation. Systems. Alienation, dissociation, violence, boredom . . . .

But as each of us suspects, behind the shorthand of these terms are forces that may overwhelm us at any moment. And what seems most evident is the urgency implicit in such a list: to discover and offer a basic education that will both promote understanding of the violent discontinuity of our time and reveal defensible and desirable alternatives to genocide.

What are the main elements of our tradition--"the culture, the system of vital ideas, which the age has attained"--the understanding of which would empower us to contend with the explosive uncertainties of our present and future? In answering such an overwhelming but unavoidable question, all points of departure are risky. Frequently, colleges select one that is historical and western. Seeking those elements that have been critical in the creation of modern civilizations, they propose the study of Judaic, Greek, and Roman roots, with subsequent attention to the rise of Christianity, the Italian renaissance, the scientific revolution of the sixteenth and seventeenth centuries, and, finally, fragments from the intellectual, social, and political history of the past few centuries. This approach is explicable, and in the end the study of "roots" may be judged crucial. But if we can agree that "the understanding which we want is an understanding of an insistent present,"[3] and that within our insistent present any part of the past is sacred, so long as it bears relevance and might help us to a future, we might begin instead with an attempt to identify and comprehend the main elements of this age. With even a tentative grasp of the main elements of twentieth century civilization, the quest for a past might become a vitally rewarding one.

The Twentieth Century

Although the attainment of perspective on our own century is admittedly difficult, it seems safe to agree with commonly-held assumptions that no system of vital ideas attained by this age can claim more virulent potency and universal influence than that we term "science." Indeed, few crises of our time have not been spawned, and occasionally resolved, by scientific thought and the technology to which it has become increasingly wedded. We would begin, then, by concurring with the judgment that the "most creative cultural development of the twentieth century was the emergence of a new scientific outlook and its impact on the thought and life of mankind,"[4] and by attempting to discern the main elements of this powerful, dominant system of ideas.

Before 1900 most scientific thought and knowledge conformed to four underlying assumptions, which in themselves both generated and reflected the prevalent thought and feeling of the age: determinism (the certainty of cause and effect), continuity (leaps, breaks, and "suddenness" are illusory), measurement (numbers shall ultimately describe reality), and impersonality (the passive observer records the essential functions of the Nature-machine).

Early in the twentieth century, a "second scientific revolution" began. Confronted by the implications of several new discoveries in physics, scientists grasped and shaped a basically new view of both nature and scientific inquiry. Among the most notable of these discoveries were the theory of a quantum unit of energy (1899-1912), Albert Einstein's "Special Theory of Relativity" (1905) and "General Theory of Relativity" (1915), and Werner Heisenberg's uncertainty principle (1927).

As a result of these and other discoveries (statistical reasoning, non-Euclidean geometry, the application of philosophical analysis to language; the new genetics, the molecular study of cells; Gestalt and Freudian theories of human behavior) the four main underlying assumptions of the nineteenth century were radically changed or displaced.

> In place of the quantitative principle, the scientist of the twentieth century thought of himself as pursuing a concept of structure. In place of the principle of continuity, the scientist recognized that the underlying structure of the small-scale world is discontinuous. In place of the principle of determinism or cause and effect, he recognized that the smallest units of matter and energy follow laws which can only be described by probabilities and whose predictions are therefore always surrounded by an area of uncertainty. In place of the impersonality of science came an understanding that the operations of the scientist enter inextricably into his findings. These were revolutionary changes in the outlook of science, and they make it appropriate to speak of a second scientific revolution.
>
> The total effect of the new outlook was to overthrow the stark and mechanical image of the scientist serving an inhuman truth, remote from the everyday world, which the nineteenth century set up. Its place was taken by a richer image in which the scientist saw himself as carrying out an essentially human and personal activity, from which he must create an order, an understanding of the world by the projection of his own mind.
>
> This was the most subtle change which took place in the view of science and of all knowledge. The twentieth century broke with the view that knowledge is passive, that it accumulates the facts that nature provides like a card index, and that the scientist need do nothing more than keep the index accurate and tidy. Instead it saw knowledge as a constant activity.[5]

Scientists came to see themselves more as "creative thinkers" than as recording instruments. Nature itself came to be seen as a dynamic flux, a violent and mysterious process--far more complex than had been suspected--with time its most significant dimension. The implications of the new physics, joined with the radical insights of biology and the interpretations of philosophy, offered the age an organic rather than mechanical vision of nature; "organism" and "event" became metaphors for reality.

The change was immense, yet the twentieth century scientific revolution did not necessarily signify that older assertions about space, time, position, and magnitude were wrong. But it did mean that the old assertions had to be treated "in a new way--neither as self-evident truths nor as matters for merely empirical verification. They were to be treated instead as principles of enquiry--conceptual structures--which could be revised when necessary in the direction dictated by large complexes of theory, and diverse bodies of data, and numerous criteria of progress in science."[6]

During the first half of the twentieth century, the new assumptions about the nature of reality and the process of knowing pervaded both general and more esoteric knowledge. By mid-century, beliefs that change was the rule and impermanence the nature of things, and that truth and its perceptions were relative, were part of public thought and language (concern with "process" had become almost a national preoccupation). Early in the century, in either parallel or subsequent development, poets, novelists, painters, sculptors, and composers began to create works that assumed discontinuity and uncertainty as both substance and technique, that often gave emphasis to the subjective, creative personality, and that frequently were radically elaborate in structure. Critics and theorists of literature and art and music became increasingly involved with epistemological questions, first with close attention to the objects of their scrutiny and the nature of their existences, later with serious attention to the process of scrutiny--with structural analysis as the primary methodology. Although deterministic "models" based largely on the assumptions of nineteenth century physics continued to be of significant concern (but only within a probabalistic context), social scientists generally viewed structure as essential to the understanding of social and political processes and after World War II adopted an epistemological approach. "The two dominant modes of inquiry" in the social sciences--a "crude positivism," modeled after Newtonian physics, and "a simple, descriptive history," which promised "causal explanations of single events, or consequences of events, by an exact determination of 'fact'"[7]--were swiftly being replaced in a "revolution" that in its emphasis upon analytical concepts reflected the one that had taken place in physics a half-century earlier.

In a most recent attempt to discover the main elements of a liberal education, Daniel Bell reflects the methodological self-consciousness of the modern tradition.

> The university cannot remake a world (though in upholding standards it plays some part in such attempts). It cannot even remake men. But it can liberate young people by making them aware of the forces that impel them from within and constrict them from without. It is in this sense, the creation of self-consciousness in relation to tradition, that the task of education is metaphysics, metasociology, metapsychology, and, in exploring the nature of its own communications, metaphilosophy and metalanguage. This, in itself, is the enduring rationale of a liberal education and the function of the college years.[8]

As one reads his argument, it soon becomes apparent that Bell's greatest emphasis is upon the "centrality of method." He presents "three rationales for establishing the centrality of method, or of conceptual inquiry, as well as the specialized courses." First, he argues that "in the coming post-industrial society . . . of rapidly expanding knowledge" it will no longer be possible to train people for specific intellectual tasks. The very concept of a predictable, describable "job" is already obsolete. "Only a broad grasp of method, and of the nature of conceptual innovation and renovation, can prepare a person for work in the decades ahead." Second, the intellectual revolution of the 20th century is characterized not only by the dominance of certain key underlying assumptions, but by an emphasis upon analytic concepts, especially those that express structural relationships, and the primacy of the self-conscious, investigator-creator. An emphasis upon conceptual method will tend to bring all fields of study closer together and will allow the understanding of one to reinforce another. His third rationale "is that the duration of a revisionary cycle in scientific knowledge has been drastically shortened . . . . The result is that the biology or chemistry or physics or sociology or economics that one learned thirty years ago is wholly inadequate to the new conceptual structures that guide inquiry to frontiers of these fields today." If the college is to fulfill its possible role between the emphasis on facts and skills in the secondary school and the shifting specializations of either graduate school or the occupation, the "emphasis in the college must be less on what one knows and more on the self-conscious ground of knowledge; how one knows what one knows and the principle of the relevant selection of facts."[9]

Bell would seem to be arguing (almost explicitly) that there is but one discipline--"a coherent group of interrelated concepts that can be applied to kindred phenomena and that allow one to make theoretical or explanatory statements about the relationships of these phenomena"[10]--divided by general subject-matter into the physical, biological, and social sciences. This forces him into uncertainty in dealing with history and political science, an avoidance of psychology, and considerable awkwardness in trying to justify the study of literature, the arts, language, and even philosophy. But when he presents his specific proposals, it becomes clear that when he asserts that "general education is education in the conduct and strategy of inquiry itself,"[11] his intended scope is not limited. Implicit in his proposals is the view that the ways of knowing are several--philosophic, scientific, literary, artistic, religious,--and that their characteristic strategies, while not necessarily exclusive, can be sharply different: analytic, logical, descriptive, analogic, metaphoric, symbolic, mythic, mimetic, ritualistic, etc. Instruction in the "conduct and strategy of inquiry," if considered synonymous with general education, would have to contend seriously with the several ways and their different strategies. With such scope, instruction in the modes of inquiry might provide a truly basic education--some part of that "equipment for living" we all seek.

Another approach to providing an education in "the vital ideas which the age has attained" is one that aims at providing a basic education in the discernment and achievement of "relationships." Perhaps no other aspect of the dominant ideas of our time is more fundamental.

> When we speak of the picture of nature in the exact science of our age, we do not mean a picture of nature so much as a picture of our relationships with nature. The old division of the world into objective processes in space and time and the mind in which these processes are mirrored--in other words, the Cartesian difference between res cogitans and res extensa--is no longer a suitable starting point for our understanding of modern science. Science, we find, is now focused on the network of relationships between man and nature, on the framework which makes us as living beings dependent parts of nature, and which we as human beings have simultaneously made the objects of our thoughts and actions.[12]

In its richest sense, an education in relationships would seek to nurture in each person a sensitivity to the connectedness of the things and creatures of this world, an understanding and appreciative responsiveness to the essential and intangible fluidity of life, in which miraculous connections support life and, finally, are life. As Wallace Stevens reminds us, "Reality is not that external scene but the life that is lived in it."[13] Such an education would also attempt to provide an understanding of man as a "human animal," a critical awareness of the sensory, motor, chemical, and neural functioning of the human body, both within the individual and in relationship to his total physical-metaphysical universe--an attempt to perceive man as a whole being.

Some basic concern with relationships would be an important part of courses in the vital ideas of our age (on any campus today, at any hour, classes in physics, literature, sociology, language, biology, and art might at the same time be examining the hypothesis, "Structure is meaning"). Instruction in the "modes of inquiry" might be primarily concerned with relationships: how the analogic, metaphoric, symbolic and mimetic modes affirm and also explain relationships; how analysis allows understanding of the sources and terms of relationship; that an analytical description of relationships in sufficient detail expresses structure; and that an understanding of structure can lead one to an apprehension of form.[14]

But the subject of "relationships" might also be approached directly and profoundly through special programs in ecological studies, which take dynamic relationships and man's dependent involvement with nature as departure points, or in "Aspects of Form" (the forms of galaxies, atoms, crystals, plants, painting, poems, societies, etc., and the connections of those forms to existence and meaning).

Even this brief and oversimplified review suggests that it is possible to identify in a general way "the culture, the system of vital ideas, which the age has attained." We can, therefore, at least begin to talk about the elements necessary for a liberal education in the late-twentieth century. If students are to protect themselves from intellectual provincialism and self-deception, they must first gain understandings of the main assumptions of their time--discontinuity, uncertainty, chance, probability, relativity, the creative personality, operationalism, structure, etc.--in both simple and complex perspectives, in all modes of inquiry and expression, with special emphasis upon the discernment and achievement of relationships. Without such understandings, the individual will almost certainly become victim rather than master of the ideas of his age, an unknowing advocate of those public and private prejudices and easy opinions that Francis Bacon once called the Idols of Tribe, Cave, Market-Place, and Theater, "all of which must be renounced and put away with a fixed and solemn determination, and the understanding thoroughly freed and cleansed; the entrance into the kingdom of man, founded on the sciences, being not much other than the entrance into the kingdom of heaven, whereinto none may enter except as a little child."[15]

Therefore, we recommend the following as the first three aims of a new general studies program at San Francisco State College:

1. To provide some understanding of the major concepts or underlying assumptions of the twentieth century (philosophic, scientific, literary, artistic, religious, political, social, psychological, etc.).

2. To increase the awareness and understanding of the "web of essential relationships" that sustains and shapes the manifold, ever-changing forms of life--including an awareness of the sensory, motor, chemical, and neural functioning of the "human animal," both within an individual and in relationship to his total physical-metaphysical universe.

3. To cultivate both understandings of, and experiences with, the major ways of seeking to comprehend the forms of life in their dynamic relationships: analytic, logical, descriptive, analogic, metaphoric, symbolic, mythic, mimetic, and ritualistic modes of inquiry.

Other aspects of the twentieth century require at least brief comment. Characteristic of the modern world-view has been its emphasis upon "world," an assumption of a global, international viewpoint distinctly characteristic of our time, for only in this century have people of different cultures "come to know the range of other cultures. Only in the twentieth century have we had access to the knowledge which enables us to see mankind as one."[16] By the middle of the twentieth century, "the unity of mankind had become one of the leading ideas of the time." One manifestation of this idea was a world-wide commitment to the principle of equality of economic, cultural, physical and political opportunity. "Even in countries such as Britain, France, and the United States it was only in the decade following the first world war . . . that the sense of equal entitlement was extended to members of the working class, women, racial minorities . . . ." Perhaps the clearest expression of this doctrine was the United Nations Universal Declaration of Human Rights.[17]

Another manifestation of the dominant idea of the unity or brotherhood of mankind was the "recognition that the welfare of all is the concern of all. In the nineteenth century humanitarians were moved by the sufferings of people everywhere but there was no general recognition of poverty, illness, ignorance and the absence of opportunities in many parts of the world as matters of concern to the world as a whole."[18] By mid-twentieth century the concepts of foreign aid and the international organization (for assistance or study) were common enough to bear "witness to a change to a viewpoint and to the widespread acceptance of the idea that the prosperity and welfare of the world is indivisible and is a common responsibility."[19]

A third manifestation of the global view was the assumption of diversity within unity, especially as expressed by the "broad acceptance of cultural difference. In the prevalent nineteenth-century view Europe represented the final pattern of culture; civilization had originated with the Greeks and had been inherited through the Romans by modern Europe . . . Other civilizations were either immature forms, stunted growths or lower organizations."[20] The undermining of the view of European civilization as the final pattern of life was accomplished in large part by archaeological research and the study of cultural anthropology. Revelations that great civilizations had flourished in the Nile, Euphrates and Indus Valleys, in China, Ethiopia, and in Southern and Central America, many years before Greece emerged as a center of civilization, and the new understanding that pre-industrial people, when judged on their own terms, reveal a richness of cultural patterns and values, greatly changed modern man's conception of himself and his own culture.

The forces that brought mankind to the recognition of an interrelated, interdependent world were of course not solely intellectual; the explosively swift development of new technology forced twentieth century man into a brutal confrontation with the facts of global life. The drive of mushrooming industrial production for an expanding market was accompanied by the development of swift, efficient, and effective transportation and communications media that nearly obliterated earlier conceptions of terrestrial space and time.

But the perception of unity did not imply any assumption of harmonious relationships. The twentieth century was also an age of large-scale sophisticated violence, when calculated mass destruction and murder were accomplished with a detached inhumaneness seldom equaled in human history. In the name of super-individualism, master-racism, or ideological idealism, a new class of professional barbarians--the indifferently savage technicians--threatened to dominate world politics and even, at times, to destroy life itself. The demonstrated destructiveness of such "isms," plus an increased distance between the "haves and have-nots," resulted in a reaction against the doctrine of individualism. "A growing body of opinion saw the untrammelled freedom of the individual as a form of social anarchy leading to the oppression of the weak by the strong and exploitation of the poor by the rich; it held that the freedom of the individual could have meaning for the people as a whole only when they enjoyed a measure of economic security and effective social safeguards."[21] Increasingly, the century witnessed the creation of social institutions devoted to the paradoxical task of limiting individual freedom in the interests of collective freedom. "One of the major problems of the twentieth century was how this concept could be realized without destroying individual initiative, impairing the liberty of action essential to human dignity and the development of human potentiality and without imposing a burden of bureaucracy upon society beyond its usefulness as a necessary instrument for achieving common objectives."[22]

Perhaps "paradox" and "ambivalence" best describe twentieth-century man's swiftly changing sense of himself in relation to knowledge, the world, society, God, and nature.

> The more he mastered his environment, the more helpless he felt before forces some of which he himself has loosed. The more aware he became of the world beyond his immediate kin the less able he was to cope directly with much that affected his daily life. The more that new knowledge undermined old certainties and new social forces changed old institutions, the more he felt the need for some source of security to take the place of those which he had lost.
>
> Perhaps no feature was more characteristic of modern man's outlook and view of himself -- whether in a Malayan or a Mexican village, an African 'location' in Johannesburg, or the main street of Chicago, Brussels or Tokyo -- than his ambivalence toward himself and toward what was happening to his life and the life about him.[23]

Therefore, we recommend the following as three further aims of education for the new general studies program:

4. To increase understanding of existing and possible relationships among the world's peoples, nations, and cultures.

5. To provide some understanding of the interrelationships of technology, world politics, violence, and concepts of individualism, equality, and justice in the twentieth-century world.

6. To increase awareness and understanding of modern man's paradoxical, ambivalent view of himself in a complex world.

The Relevant Past

Perhaps we may now turn with some increased selectivity to the quest for a relevant past that was announced early in this essay. That there are no simple resolutions for this quest we would readily admit, for the justifications of the study of history are several and the meanings of "history" itself are complex and clashing. But if it is assumed that one value of the study of history is the understanding it allows us of our present and that another value is the way in which the examples of the past can shape our aspirations for the future, then a few tentative assertions may be offered. In the broadest sense, we would agree that a person is inadequately educated who "has not a decently coherent picture of the great movements of history which have brought Humanity to its present parting of the ways (for ours is a day of crucial situations)."[24] Beyond that we would argue that emphasis should be placed on "Humanity" or "Mankind" rather than "Western" or simply "American" civilization. The study of history that we seek would range from so-called "pre-history," through the several ancient civilizations (Chinese, Indian, Sumerian, Egyptian, Mayan, Greek, Roman, etc.) to the rise of modern civilizations throughout the world. Such study would not only focus on global contexts and relationships, but would also give emphasis to the cultural, scientific, and technological development of mankind.

The probable dimensions of such study of history seem overwhelming. But by what principles might one select one period or civilization as more essential than another? Is a sense of pastness, with its general perspective on the present, a sufficient enough justification for the study of any period or civilization? Or should the study of the Greek, Judaic, and Roman "roots" take precedence because their relevance to the present seems more immediately apparent? Or should the study of "non-western" civilizations be given precedence, because such knowledge might tend to lessen cultural provincialism and encourage a world-view? Would the study of civilizations distinguished by unique forms of creativity, humaneness, and wisdom--study conceived as a quest for those sources of human greatness upon which a future might be modeled--be judged most valuable? But if we are going to urge the study of the several ways of knowing, or "modes of inquiry," must we not also encourage the study of some of the more magnificent achievements of those ways of knowing--if such methodological studies are not to take place in a context without values?

Answers to such questions are not easy. There are some who would challenge even the basic assumption that the study of history could have any possible significance for our time and place, contending that the split between the twentieth century and the past is so great and our immediate condition so desperate that we cannot afford the luxury of the study of the past. They would argue that with the end of man so imminent, whether by the squeezing of numbers or by nuclear fire, the careful reading of a Chinese scroll is absurd. What will be the measure of Tu Fu or Aeschylus on a silent, dust-blown planet? Although these criticisms are sobering, they might also be judged temporally provincial and potentially harmful; for an absorption in the present can itself be destructive and self-defeating. As all problems become uniformly critical, and each day appears as yet another day of crisis, discrimination among judgments disappears and moral paralysis prevails.

> Turning and turning in the widening gyre
> The falcon cannot hear the falconer;
> Things fall apart; the centre cannot hold;
> Mere anarchy is loosed upon the world,
> The blood-dimmed tide is loosed, and everywhere
> The ceremony of innocence is drowned;
> The best lack all conviction, while the worst
> Are full of passionate intensity.[25]

These are extreme possibilities. But as a number of observers have remarked, over-reaction to contemporary events is becoming increasingly characteristic of our time.* If we would prefer to seek the more appropriate level of reaction, the morally defensible judgment, and the more functional understanding, we might consider with some seriousness the potential values of historical perspectives.

The perspectives are several and we will do no more than suggest a few at this time. First, the study of history can provide a base for reasonable conjectures about the causes of some contemporary events; and an examination of possible causes should always allow us better to focus and act upon our present situation (is it possible to understand the problems of the Third World without knowing the history of imperialism?). Second, the study of history may at times suggest the analogous nature of human experiences, allowing us to temper our responses to the present with irony, humility, and even wisdom. Third, since "history as a discipline deals with change and seeks to analyze the process of change,"[26] no other study may be quite so valuable in equipping us to contend with our present condition.

The resources of the past are several and crucial. Documents, monuments, legends, songs, and the transmitted languages, crafts, customs, and ceremonies from the past are the human resources with which we struggle not only to survive but also to create a life that is human. Among such resources the ethical and prophetic ones are especially valued. The human race has been allowed only a few truly original and profound prophets, philosophers, poets, and artists, whose insights into the meaning of life and visions of the possibilities of life have proven so valuable that millions of men have transmitted and preserved their words and images through thousands of years. But there may be an ethical value implicit in the study of history itself: to understand himself and shape his life, an individual must somehow escape the prison of the self and gain perspective on his own existence within his time and place. By studying another culture, distant in time and place, deliberately assuming a cultural viewpoint quite different from his own, an individual might approach such perspective.

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*Professor Ray Kelch: "Any historian, I think, would challenge the pessimistic statement . . . that the man of the 20th century is so different and his problems are so different as to set him and them apart from all that has gone before. Indeed, many extreme possibilities are included on /this/ page and it is, in fact, an over-reaction to contemporary problems."

Finally, it should be observed that the study of history fulfills certain basic aims of liberal education:

> To redress the passion for the abstract by emphasizing the concrete, thus demonstrating a social situation in its manifold complexity and actuality and showing "that the world is intractable as well as malleable" . . . .
>
> To provide a "vocabulary of reference" for the historical imagination and to stretch the imagination and to forestall the limited (and sometimes false) analogies that can be invoked to justify or explain events . . . .
>
> To emphasize the role of contexts in establishing the meaning of ideas . . . .[27]

Affirming our belief in the values of the study of the past, we would recommend three further aims of education:

7. To provide some understanding of the history of mankind, from so-called "pre-history," through the several ancient civilizations, to the rise of modern civilizations throughout the world.

8. To encourage studies of those sources of human greatness that might be discovered in civilizations distinguished by unique forms of creativity, humaneness, and wisdom.

9. To increase knowledge and appreciation of the achievements of the several ways of knowing, including the achievements of the more notable and seminal prophets, philosophers, poets, and artists.

The Possible Future

To speak of the knowledge relevant for a liberally educated person in the present is difficult; to assess what the individual will need to know in the decades ahead seems impossible. Yet in one sense that is what this report is about: the contributions that higher education can make in preparing young men and women to cope reasonably well with life in 1990 or 2000.

We are constantly told that America is in revolutionary transition from an industrial to a "technetronic" society, "a society that is shaped culturally, psychologically, socially and economically by the impact of technology and electronics, particularly computers and communications."[28] With the imminent completion of this transition, America will no longer exist in the same historical era as Western Europe and will be separated by a dismaying historical gap from the so-called "Third World." Whether we like it or not, we shall exist as the model of the future for the rest of the world.

There are already indications that Americans "will undergo during the next several decades a mutation potentially as basic as that experienced through the slow process of evolution from animal to human experience."[29] If this indeed occurs--if we manage to avoid nuclear war or internal insurrection --the shock of swift emergence into a physically, genetically, and socially manipulated society may be destructively severe. If we are not to destroy ourselves completely with our own cleverness, we must immediately consider what sort of model for the future we wish to become.

The time for reflection and decision is appallingly short:

> . . . the transformation that is now taking place is already creating a society increasingly unlike its industrial predecessor. In the industrial society, technical knowledge was applied primarily to one specific end: the acceleration and improvement of production techniques. Social consequences were a later by-product of this paramount concern. In the technetronic society, scientific and technological knowledge, in addition to enhancing productive capabilities, quickly spills over to affect directly almost all aspects of life.
>
> This is particularly evident in the case of the impact of communications and computers. Communications create an extraordinarily interwoven society, in continuous visual, audial, and increasingly close contact among almost all its members--electronically interacting, sharing instantly most intense social experiences, prompting far greater personal involvement, with their consciousnesses shaped in a sporadic manner fundamentally different (as McLuhan has noted) from the literate (or pamphleteering) mode of transmitting information, characteristic of the industrial age. The growing capacity for calculating instantly most complex interactions and the increasing availability of bio-chemical means of human control increase the potential scope of self-conscious direction, and thereby also the pressures to direct, to choose, and to change.
>
> The consequence is a society that differs from the industrial one in a variety of economic, political and social aspects.[30]

The observable aspects of change and the alternatives for the future that might allow us hope--some program of pragmatic idealism to which we could pledge allegiance--should be the urgent concerns of every institution of higher education. A phase of violent ideological and racial strife followed by the desperate imposition of a fascistic governmental order may be one possible alternative for the future; but it need not be the only one.

Therefore, we propose two further aims of education for the next few decades:

10. To provide serious and greatly expanded studies of the nature of the new communications and computers and their impact upon personality, social order, and political process.

11. To provide programs of study of the possible and probable worlds of the future.

II

To encourage and exemplify those humane attitudes and practices without which human survival becomes irrelevant.

Knowledge in itself is never enough. However expert or erudite our graduates may become, we cannot judge them as liberally educated unless they are willing to apply their knowledge to the protection and enhancement of the human rights of others and the continuing realization of their own human potentialities.

The humanism that we advocate for our students derives in part from renaissance humanism, a synthesis of classical and medieval views of man and the human condition. The classical view gave emphasis to the joy of this life, and measured man by those faculties and accomplishments that distinguished him from animals and barbarians. The medieval view emphasized the frailty and transience of human life, and measured man by his distance from divinity. From this double heritage (and largely in reaction against the medieval view) emerged renaissance humanism, "an attitude which can be defined as the conviction of the dignity of man, based on both the insistence on human values (rationality and freedom) and the acceptance of human limitations (fallibility and frailty); from this two postulates result--responsibility and tolerance."[31] Erwin Panofsky offers the following exemplification of these two basic postulates:

> Nine days before his death Immanuel Kant was visited by his physician. Old, ill and nearly blind, he rose from his chair and stood trembling with weakness and muttering unintelligible words. Finally his faithful companion realized that he would not sit down again until the visitor had taken a seat. This he did, and having regained some of his strength, said, "Das Gefühl für Humanität hat mich noch nicht verlassen" -- "The sense of humanity has not yet left me." The two men were moved almost to tears. For, though the word Humanität had come, in the eighteenth century, to mean little more than politeness or civility, it had, for Kant, a much deeper significance, which the circumstances of the moment served to emphasize: man's proud and tragic consciousness of self-approved and self-imposed principles, contrasting with his utter subjection to illness, decay, and all that is implied in the word "mortality."[32]

To begin with, then, we believe that a liberally educated person will have some understanding of the range of meanings that may be assigned to the humanistic postulates, "responsibility" and "tolerance," and to the tragic sense of life that those terms imply.

Whether achieved through tribal ritual or bureaucratic school systems, formal education represents man's attempt to provide somewhat universal, shared answers to basic human questions: how do we live? what do we do? who are we? what are we? where and when do we live? why do we live? Through empirical studies, mimetic enactments, and symbolic creations of various kinds, scholars, scientists, artists, shamans, priests, and chiefs provide answers: the experiences of meaning unto which basic questions open. They also provide, usually in a preparatory stage, necessary instruction in the technical and symbolic means by which humans seek, understand, use, and transform answers. But answers to basic questions tend to lead toward the suggested humanistic position--the affirmation of rational, free, responsible action within the context of a compassionate awareness of human limitations. It is at this point that the participants in the formal educational process discover themselves seeking answers to another question, the primary normative question: *how should we live*?

With this question, we enter the realm of ethics, "the search for the meaning and standards of good in general, and of well-being, right conduct, moral character, and justice in particular."[33] Here the central, operative concepts become *obligation* and *choice*. In the search for an ideal mode of human behavior, we focus not on what is done but on what ought to be done -- not on individual behavior but on universal principles of "right action." At the same time, however, ideal behavior "presupposes *freedom*. Ethical meaning does not attach to coerced, purely habitual or mechanical, accidental, unconscious, or compulsive action. It is conduct that is deliberately executed as an expression of what one is committed to personally . . . . In this respect, personal knowledge (of the self) is essential to ethical meanings since personal maturity is the ground of freedom. Being a free person is prerequisite to moral action, but not all free action is moral. Thus, personal maturity is a necessary but not a sufficient condition for right conduct."[34]

How does a person develop "ethical competence"--the capacity for freely choosing to act in ways that affirm universal humanistic principles? Studies of ethical theories may extend the scope of awareness, e.g., the Subjective or Hedonistic theory: the choice that results in the greatest pleasure and happiness is the right one; the Formalistic theory: choice is determined by established moral principles, such as the Ten Commandments, Kant's Categorical Imperative ("Act as if the maxim of your action were to become through your will a general natural law"[35]), etc.; the Teleological theory: the choice is right if the consequences are good. But the arguments against these and other theories are compelling enough to suggest that the study of ethical theory can never in itself be sufficient. We would instead place greatest emphasis upon moral tradition, especially as that tradition is expressive of human rights.

Living with the aftermaths of the Industrial Revolution, witnesses to the exploitation, enslavement, debasement, and torture of man by man, we would reconsecrate ourselves to the achievement of those human demands that were proclaimed at the beginning of the Industrial Revolution--claims for life, liberty, equality, fraternity, and the pursuit of happiness--and comprehend and act upon them as the only hope for a humanly relevant existence in the "Technetronic Age" that lies immediately ahead. "Human rights are based on mankind's increasing demand for a decent, civilized life in which the inherent dignity of each human being will receive respect and protection. This idea reaches beyond the comforts and conveniences that science and technology can provide. We do not speak merely of biological needs when we talk about human rights; we mean those conditions of life that allow us fully to develop and use our human qualities of intelligence and conscience and to satisfy our spiritual needs. Human rights are fundamental to our nature; without them we cannot live as human beings."[36] Nearly twenty years ago, on December 10, 1948, the United Nations General Assembly gave voice to mankind's demand for human rights by adopting and proclaiming the Universal Declaration of Human Rights. In this International Year for Human Rights, it would seem appropriate to urge that a graduate of this college should understand and be dedicated to the fulfillment of the several articles of the Universal Declaration of Human Rights:

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3. Everyone has the right to life, liberty, and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. (1) Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense. (2) No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state. (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution. (2) This right may not be invoked in the case of persecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality. (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending spouses. (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to own property alone as well as in association with others. (2) No one shall be arbitrarily deprived of his property.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association. (2) No one may be compelled to belong to an association.

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. (2) Everyone has the right of equal access to public service in his country. (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. (2) Everyone, without any discrimination, has the right to equal pay for equal work. (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29. (1) Everyone has duties to the community in which alone the free and full development of personality is possible. (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Progress in achieving these rights has been slow. René Cassin, one of the authors of the Universal Declaration, observes that in this twentieth-anniversary year, "Repeated violations of the right to life, killings and massacres left unpunished, the exploitation of women, mass hunger and starvation, the perpetuation of slavery, lack of proper education, disregard for freedom of conscience, opinion and expression, widespread racial discrimination and segregation, arbitrary government--all these and many other abuses are far too frequent to be denied."[37] The continuing prevalence of these violations of man by man underscores the need for a dedication to human rights. Neither this country nor the world can long survive a continuance of these denials of human life and the human spirit. Therefore, we propose that some part of the general studies program should concern itself with the serious study of human rights and their fulfillment.

But important as it may be, study alone is inadequate. The end we must keep in view is behavioral, a quality of action; and we subscribe to the elementary premise that one learns to act by acting. This applies to the entire college--faculty and administration as well as students. If we are to dedicate ourselves to the achievement of human rights for mankind, we must begin on this campus, determining for ourselves that the rights promised in the Universal Declaration are scrupulously honored in our practices. Our communal actions must exemplify the humane attitudes we would encourage in each one of us.

We must provide students with contexts for learning that encourage the development of "ethical competence." Each student should be asked to reflect upon and take responsibility for the course of his own education. In the classroom, emphasis should be placed upon cooperative participation and a mutuality of respect; the assignment of projects to be completed outside the classroom should recognize and require individual motivation, choice, and commitment. Some part of the curriculum should provide students with the opportunity to accept responsibilities for others, through community service on or off the campus. Whenever possible, students should be given experiences in assuming different cultural, religious, intellectual, and psychological viewpoints; this would include opportunities to live, work and study in other cultures, at home and abroad.

In general, we would stress responsibility for one's own actions and respect for the needs and rights of others. Implicit in these recommendations is the assumption that the primary aim of any educational program should be the development of individual human potentialities. It is further assumed that potentialities can only be realized in action, through the open commitment of oneself in relationship to others. It is through such fulfillment that the individual can achieve freedom, the power to be himself, not only capable of making choices, but also willing to risk the enactment of those choices. It is for this reason that we recommend contexts for learning that stress active participation in the process of learning rather than the passive absorption of instruction.

It is difficult to express these humanistic aims in precise curricular terms. It is possible to argue, however, that if what is most essential in human existence is the realization of meaning, "then the good life consists in the realization of meanings, in all realms: in the ability to communicate intelligibly and forcefully, to organize the experience of sense into significant generalizations and theories with predictive power, to express the inner life in moving aesthetic constructions, to relate with others and with oneself in acceptance and love, to act with deliberate responsibility, and to coordinate these meanings into an integrated vision and commitment."[38]

A curriculum might aim at achieving such a vision of the good life.

Therefore, we recommend four further aims of education for the new general studies program:

12. To encourage the serious study of human rights and their fulfillment.

13. To determine that the rights affirmed in the Universal Declaration of Human Rights are scrupulously honored at this college.

14. To provide students with contexts for learning that encourage the development of "ethical competence," by:
    a. Requesting each student to reflect upon and take responsibility for the course of his own education.
    b. Placing emphasis upon cooperative participation and a mutuality of respect in the classroom.
    c. Providing curricular opportunities for students to accept responsibilities for others, through community service on or off the campus.
    d. Providing students with curricular opportunities for assuming different cultural, religious, intellectual, and psychological viewpoints, including opportunities to live, work, and study in other cultures, at home and abroad.

15. To encourage the development of each individual's human potentialities.

III

To develop those abilities---the practiced arts of mind, eye, hand, and spirit---that allow freemen to use their knowledge in humane ways.

In extending and deepening their knowledge of the present age, the relevant past, and the possible future -- and in applying that knowledge to the protection and enhancement of human rights -- students must inevitably discover and develop the abilities that are essential for their own thinking, perceiving, expression, and action. To separate the "development of abilities" from each student's total learning is artificial and misleading. No matter how important studies of Basic Math, Composition and Reading, Logic, and Fundamentals of Speech may be for some students, they cannot substitute for the integration of concept and communication, perception and expression, theory and action, that should occur in all courses of study.

Usually referred to as either "skills" or "arts," the abilities we speak of are the several ways of thinking, perceiving, expressing, and doing. When these ways lead to no determinable personal, moral ends, we regard them as "skills." When the ways lead to personal, moral ends--self-actualizing, life-giving consequences--we regard them as "arts." We advocate the development by all students of "the practiced arts of mind, eye, hand, and spirit that allow freemen to use their knowledge in humane ways."

We have already suggested that "education in the conduct and strategy of inquiry itself" might be the common element in all our study; and that understandings of the several modes of inquiry--analytic, logical, descriptive, analogic, metaphoric, symbolic, mythic, mimetic, ritualistic, etc.--might well provide the "equipment for living" we all seek. But essential to the success of this approach to learning is maximum familiarity with the different media with and through which the individual inquires, comes to know, and expresses what he knows. Unless he is directly acquainted with the array of media available to him, the individual will be limited in his power to explore, express, choose, and act.

The media or "languages" of man are numerous: for example, the ordinary languages of speech and writing; mathematical language; the sounds, rhythms, and silences of music; the colors, shapes, lines, densities, and spaces of the painting, sculpture, building, garden, film, etc.; the movements, rhythms, stillnesses--colors, shapes, lines, densities, spaces--of dance, ceremony, game, drama; the "body-language"--gesture, shrug, posture, facial expression --that informs or at times replaces ordinary spoken language. Each medium, or cluster of related media, allows kinds of knowledge, expression, choice, and action that others cannot; hence, familiarity with the various media themselves is of considerable potential importance for the individual in his quest for self-realization.

But of perhaps equal importance is the complementary learning that can take place through experiences with several different "languages." For the basic unity underlying dance, painting, song, equation, and sentence is the primary significance of arrangement--the meaning and expressiveness achieved through relationships and perceived and felt through the discernment of those relationships, whether of sounds, movements, shapes, written symbols, or silences.

We do not necessarily imply that equal attention should be given to all media of thought and expression. Frequency and complexity of use requires that primary attention be given to the arts of speaking and writing; these are the basic currencies of our exchanges in higher education. We would agree with Edgar Friedenberg that education should increase

> the range and complexity of relationships that make sense to us, to which we can contribute, and on which we can bring to bear competent ethical and practical judgment. If we are to transcend our own immediate environment, we must have access to the record of the past and present, learn the skills needed to interpret it, and learn to tell good data from poor . . . . We must be able to read, and to know where what we read fits into the structure of human experience; and to write with enough subtlety and complexity to convey the special quality of our mind to others.[39]

Learning to read and write--and speak and listen--with a sense of confidence, pleasure, and intellectual and expressive power may well be the justification of higher education; it should be the anticipated outcome, if higher education is to achieve a personal significance of enduring value. But attempting to accomplish this without some experience with a number of man's modes of communication would seem questionable, perhaps futile.

Some familiarity with the new computer languages, in their appropriate theoretical contexts, would seem essential for the effective functioning of the educated individual in the next few decades; equally essential would be a critical understanding of the new electronic media of communication that are so radically altering human behavior and environments. At the same time, however, the surfeit of mechanical voices, noise, television imagery, and irrelevant print to which we submit with varying degrees of passivity has created an urgent need for the cultivation of silence; the deliberate use and training of the senses; the development of the arts of the hand; the learning of the languages of movement--all in the interests of rescuing the human spirit from the withering that follows from a passive, abstracted life.

Therefore we recommend the following as the last two aims:

16. To develop some familiarity with the several media of thought and expression.

17. To learn to read and write, speak and listen, with a sense of confidence, pleasure, and intellectual and expressive power.

* * * * *

If the learning attained is to be judged individually relevant, or to be defended as humanly valuable, it should enable the student to possess finally that elusive quality in expression and action that we call style. "It is an aesthetic sense, based on admiration for the direct attainment of a foreseen end, simply and without waste," Alfred North Whitehead writes. "Style is the ultimate morality of mind." And he links style to power: "Style is the fashioning of power, the restraining of power."[40] *J. Robert Oppenheimer views style as the means by which we confront the unknown and the uncertain:*

> *The problem of doing justice to the implicit, the imponderable, and the unknown is of course not unique to politics. It is always with us in science, it is with us in the most trivial of personal affairs, and it is one of the great problems of writing and of all forms of art. The means by which it is solved is sometimes called style. It is style which complements affirmation with limitation and with humility; it is style which makes it possible to act effectively, but not absolutely; it is style which, in the domain of foreign policy, enables us to find a harmony between the pursuit of ends essential to us, and the regard for the views, the sensibilities, the aspirations of those to whom the problem may appear in another light; it is style which is the deference that action pays to uncertainty, it is above all style through which power defers to reason.*[41]

Style most commonly refers to a fully-achieved linguistic event (in its oldest sense, it refers to a sharp, pointed instrument used in writing on wax tablets--with a blunt end reserved for erasures); its achievement is the conveyance of a cohesive range of denotative and connotative meaning, including the felt presence and personality of the writer; hence, it marks the successful synthesis of thought, feeling, and action through the written word. By metaphoric extensions, it refers to the many ways in which thought and feeling confront the known and unknown, certainty and uncertainty, the amorphous fluidities of passion and power, and resolve the confrontations through intelligible action. In this broadest sense, then, our concern is with style of being.

Some would argue that style, in this extended sense, can only be learned through a mimetic process, through "an exposure to style, that is, to the influence of a strong personality fully aware of the world and completely dedicated to his subject." Indeed, "the essence of general education may lie in the model of the scholar-teacher-citizen . . . ."[42] *Whitehead believes that style can be achieved only through special study: "Style is the exclusive privilege* *of the expert. Whoever heard of the style of an amateur painter, of the style of an amateur poet? Style is always the product of specialist study, the peculiar contribution of specialism to culture."*[43]

While agreeing that an individual style of being is the accomplishment of self-realization, the mark of the well-educated person, and should be the goal of any program of study, we would also observe the probability that only a rare student can fully achieve his own style during his undergraduate years. We believe, however, that by encouraging explorations of special interests and abilities within an expanded context of multiple perspectives on the twentieth century, the relevant past, the possible future, human rights, and the languages of man, each student may move toward the achievement and assertion of his unique style of being.

Footnotes to Part One

[1] Alfred North Whitehead, The Aims of Education (New York, 1929), 23f.

[2] José Ortega y Gassett, Mission of the University (London, 1946), 46.

[3] Whitehead, 14.

[4] J. Bronowski, "The New Scientific Thought and Its Impact," in C. Ware, et al, eds., History of Mankind, Vol. VI: The Twentieth Century (New York, 1967), 121.

Other sources consulted for the review that follows: I. Asimov, The Intelligent Man's Guide to Science (1960); J. Bronowski, Insight (1964); Z. Brzezinski, "America in the Technetronic Age: New Questions of Our Time," Encounter (January 1968), 16-26; E.A. Burtt, The Metaphysical Foundations of Modern Science (1932); C. Brinton, The Shaping of the Modern Mind (1925); A. Whitehead, Science and the Modern World (1925).

[5] J. Bronowski, "The New Scientific Thought and Its Impact," 149.

[6] Joseph Schwab, The Teaching of Science as Enquiry (Cambridge, Mass., 1964), 14; quoted in Daniel Bell, The Reforming of General Education (New York, 1966), 159.

[7] Daniel Bell, The Reforming of General Education (New York, 1966), 160.

[8] Ibid., 152.

[9] Ibid., 152-165.

[10] Ibid., 165.

[11] Ibid., 157.

[12] Werner Heisenberg, "Non-Objective Science and Uncertainty," in The Physicist's Conception of Nature (1955), translated by Arnold J. Pomerans (New York, 1958), 28; reprinted in R. Ellmann and C. Feidelson, Jr., eds., The Modern Tradition (New York, 1965), 444-450.

[13] Wallace Stevens, The Necessary Angel: Essays on Reality and the Imagination (New York, 1951), 25.

[14] For discussions of the distinctions between "structure" and "form" see Lancelot L. Whyte, Aspects of Form (New York, 1951).

[15] Frances Bacon, "Novum Organum" (1620), Works, Vol. I, ed. by J. Spedding, R. Ellis, and D. Heath (New York, 1869), 273f; Vol. VIII, translated by James Spedding (New York, 1869), 99.

[16] Caroline F. Ware, K.M. Panikkar, and J.M. Romein, The Twentieth Century, Vol. VI of History of Mankind: Cultural and Scientific Development, International Commission for a History of the Scientific and Cultural Development of Mankind (New York, 1966), xi.

[17] Ibid., 651.

[18] Ibid., 652. Prof. Whitaker observes that while there may have been no general recognition, the first international organizations dedicated to humanitarian service (e.g., The International Red Cross) came into being in the mid-nineteenth century.

[19] Ibid.

[20] Ibid., 652f.

[21] Ibid., 653.

[22] Ibid., 655.

[23] Ibid., 662.

[24] Mission of the University, 46f.

[25] William Butler Yeats, "The Second Coming," The Collected Poems of William Butler Yeats (New York, 1956), 184f.

[26] Professor Ray Kelch.

[27] The Reforming of General Education, 170.

[28] Zbigniew Brzezinski, "America in the Technetronic Age," Encounter (January 1968), 16. For extended discussion and bibliography, see the Summer 1967 issue of Daedalus, devoted entirely to "Toward the Year 2000: Work in Progress."

[29] Ibid., 17.

[30] Ibid., 17f.

[31] Erwin Panofsky, Meaning in the Visual Arts (Garden City, New York: Doubleday & Company, Inc., 1955), 2.

[32] Ibid., 1.

[33] Raziel Abelson and Kai Nielsen, "The History of Ethics," The Encyclopedia of Philosophy, ed. Paul Edwards, III (1967), 82.

[34] Philip H. Phenix, Realms of Meaning: A Philosophy of the Curriculum for General Education (San Francisco: McGraw-Hill Book Company, 1964), 220f.

[35] Bertrand Russell, A History of Western Philosophy (New York: Simon & Schuster, 1945), 711.

[36] "30 Questions on Human Rights," The UNESCO Courier, January 1968, 7.

[37] "How the Charter on Human Rights Was Born," ibid., 4.

[38] Phenix, 232.

[39] Edgar Friedenberg, Coming of Age in America, 221f; quoted in Patrick Gleeson, "Proposed Revision of English 6.1 Under the Quarter System" (San Francisco State College, February 28, 1968).

[40] The Aims of Education, 24.

[41] J. Robert Oppenheimer, The Open Mind (New York, 1955), 54.

[42] Robert Tuttle, "Some Background for a Review of General Education at Portland State College," General Education in an Urban College (Portland, Ore., 1968), 9.

[43] The Aims of Education, 24f.

PART TWO

IMPLEMENTING THE AIMS OF GENERAL STUDIES: TWELVE APPROACHES TO THE DEVELOPMENT OF GENERAL STUDIES CURRICULA

Construction of programs that might successfully implement the aims of general studies will depend in part upon the meaning or meanings assigned to the term "general." Three different but related definitions of "general" are in common use: "extended or broad in scope"; "common to the majority"; and "pertaining to the whole." The common differentiations point rather directly at the three main theoretical positions underlying general studies curriculum planning--positions most often characterized by the educational objective each assumes as primary: "Breadth of Knowledge," "The Common Learning," and "The Whole Person."

Since these three curricular viewpoints affirm quite different educational biases and visions, the choice of any one of them as the base from which to construct a general studies program will necessitate certain kinds of extensions, modifications, or shifts of emphasis in the aims of general studies rather than others. It is essential, therefore, to examine and understand these theoretical positions, their variant and more specific interpretations, and at least a few of their possible programmatic applications, before considering the alternatives available for decision.

We will examine the following theoretical positions:

I. The "Breadth of Knowledge" Approach
    A. The Interdisciplinary View
    B. The Introductory View
    C. The Methodological View
    D. The Organic View
    E. The Eclectic View
    F. The Integrative View

II. The "Common Learning" Approach
    A. The Ideological View
    B. The Traditional View

III. The "Whole Person" Approach
    A. The Relevant Program
    B. The Individual Program

IV. Other Approaches
    A. A Proposal from Professor James Stone
    B. A Proposal from the Department of Economics

Each discussion of a theoretical position will be followed by an illustrative program and brief comments on its advantages and disadvantages.[1]

I. Breadth of Knowledge

Perhaps the most popular view of general education is based on a conception of the educated person as "a well-rounded man," conversant with all the important areas of knowledge. Without some acquaintance with those areas outside the one in which he is majoring, it is argued, the student will almost certainly become illiberally educated--an intellectual provincial in his outlook.

The increasing fragmentation of knowledge, which has resulted in a narrowing of focus in undergraduate major programs, can force us to sanction the graduation of semi-educated technicians or half-developed professionals unless we require study in a wide range of areas of knowledge. This viewpoint has not prevailed without some varying degrees of uneasiness, however; for its interpretation must follow an acceptable identification of the "major areas of knowledge." But views of the structure of knowledge have not been historically constant.

Classifications of knowledge and the organized pursuits thereafter vary considerably with time, place, and institution. The medieval European view advocated the trivium--grammar, rhetoric, logic--at the elementary level and the quadrivium--arithmetic, music, geometry, and astronomy--at the higher level. Although most American educators in the eighteenth and nineteenth centuries favored the study of classical language and literature as the basis of a general education, Amherst in 1827 developed a six-area "common core" of requirements that foreshadowed a century of curriculum developments: 1) Mathematics; 2) Grammar, Logic, and Rhetoric; 3) Physical Sciences (including Geography); 4) Biological Science; 5) Philosophy and Religion; and 6) History. In his 1908-1909 Annual Report, President A. Lawrence Lowell of Harvard proposed a combination of "concentration" and controlled "distribution" as an antidote to the excesses of the uncontrolled elective system (by that time a commonplace in American higher education). In addition to departmental or interdepartmental "concentrations," Harvard students would be required to elect courses from four different areas: "1) the arts of expression--language, literature, the fine arts, and music; 2) the natural or inductive sciences; 3) the 'inductive' social sciences; and 4) the abstract or deductive studies--mathematics and philosophy, including law and diverse kinds of social theories."[2]

Within a few decades, most colleges had adopted some version of "concentration" and controlled "distribution." But during the years following World War I, a growing disenchantment with the fragmented education that even a somewhat controlled elective system produced resulted in the creation of required "general," or "survey," courses and a re-classification of the basic areas of knowledge. Columbia University's "Contemporary Civilization" course (1919), Reed College's "Humanities" course (1919), and the University of Chicago's course in "The Nature of the World and Man" (1924) became models for required general courses that still influence the curricula of hundreds of institutions. In 1921 Reed College changed from a departmental to a divisional structure, establishing four divisions: literature and language; history and social sciences; mathematics and natural sciences; and philosophy, psychology, and education. In 1930, the University of Chicago established four divisions--biological sciences, physical sciences, social sciences, and humanities--and a college whose primary responsibility was lower-division general education. The new divisional approaches to organization not only influenced the administrative structures of the nation's colleges in subsequent decades, but also greatly influenced conceptions of the basic areas of knowledge. "Natural Sciences-Social Sciences-Humanities-Fine Arts" became a familiar scheme for organizing colleges and classifying knowledge. The University of Chicago's decision to make general education a lower-division program taught by a separate faculty also persuaded many institutions to regard general education as a preparatory rather than a complementary experience.

Today, questions about the structure of knowledge are again being seriously debated. The "knowledge explosion" of the past half-century questions the validity of even the "basic" disciplines, as they are now conceived, challenges the quadrivium of our time and place (Behavioral and Social Sciences, Creative Arts, Humanities, Natural Sciences), and may have already rendered obsolete our 59 departmental and subject-matter fragments. But however profitable a serious examination of the structure of knowledge might be for all of us, the question has become somewhat irrelevant for our immediate concerns. The Board of Trustees of the California State Colleges recently approved a new "General Education-Breadth" requirement that establishes Natural Sciences, Social Sciences, and Humanities as the basic trivium to which we must generally adhere in any of our proposals. The text of the new Title 5 requirement follows (effective date, September 1, 1969):

"Section 40405. General Education-Breadth Requirements.

"(a) To be eligible for the bachelor's degree from a state college, the candidate shall have completed a minimum of 40 units of general education-breadth requirements, of which at least 32 units shall be selected from the areas listed in subdivision (c) of this Section and of which up to eight units may be selected from such electives as the college may determine; provided that the candidate must complete at least two courses selected from each of the areas listed in said subdivision (c).

"(b) The disciplines and courses encompassed by each of the areas listed in subdivision (c) of this Section, shall be determined by the college. Requirements within or among these areas may be satisfied by appropriate interdisciplinary courses as the college may determine.

"(c) The areas referred to in this Section are the following:

(1) Natural Sciences
(2) Social Sciences
(3) Humanities
(4) Basic Subjects. This term includes courses such as oral and written communication, logic, mathematics, and statistics, designed to facilitate the acquisition and utilization of knowledge in the Natural Sciences, the Social Sciences and the Humanities.

"(d) Each college, through appropriate college authority, may specify additional general education-breadth requirements for the bachelor's degree, provided that:

(1) All such requirements apply equally to transfer and non-transfer students; and
(2) Transfer students shall not be required to take additional general education-breadth units (including units for courses which are prerequisite to courses for which additional units are credited) in excess of the difference between 40 units and the total number of general education-breadth units required by the college.

"(e) The unrevoked certification on behalf of a transferring student, by the president or his officially-authorized representative of a college which is accredited in the manner stated in Section 40601, subdivision (d)(1), of the extent to which the general education-breadth requirements of this Section other than the requirements of subdivision (d) of this Section, have been satisfied by completion of courses by the student at such accredited college, shall be accepted by any state college to which such student transfers as establishing that the student has satisfied the requirements of this Section, other than the requirements of said subdivision (d), to the extent stated in the certification."

It should be observed that unlike the present requirements, the new requirements do not establish a "state pattern." Instead, they offer broad guidelines and options.* Each college must define Natural Sciences, Social Sciences, Humanities, and Basic Subjects, specifying the "disciplines and courses encompassed by each of the areas" (definitions and specifications will almost certainly vary: should Experimental Psychology, Physical Anthropology and Physical Geography be designated Natural Sciences or Social Sciences? Should History be listed under Humanities or Social Sciences? Is the Philosophy of Science a Humanities or Natural Science course? Should any of these courses and disciplines be included within the four areas?).

Each college must also decide whether to accept or reject the several options offered by the new requirements:

1. To establish a maximum unit value for each area (arithmetical equity would require a maximum of 8-10 units for each of the four areas).

2. To make available for election up to eight units in courses not included within the four areas (if the administrative units of this college were used as the basis of defining areas, this would refer to courses in Business, Creative Arts, Education, Health Education, Physical Education, and Recreation).

3. To approve the use of interdisciplinary courses to satisfy requirements "within or among" the four areas.

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*Toward the end of their first year of deliberations, members of this committee felt rewarded for the impact their presentation had upon a Statewide Academic Senate committee which had been charged with revising Title 5, Sec. 40405. At an all-day hearing held in San Francisco on April 21, 1967, representatives from the State Colleges located in northern California were invited to give their reactions to a rather limited revamping of Title 5 which the statewide committee had prepared. At this hearing, the chairman of our local committee, together with other committee members and the chairman of the U.C.C., expressed our basic dissatisfaction with the proposed revision for its timid modification of the existing requirements, as well as for certain technical flaws in the proposal. It was our strong recommendation that a major revision of Title 5 be made so that it would set up only broad guidelines for General Education within the State College system, leaving the specifics of General Education requirements on any of the campuses to local option. Our committee finds the openness and flexibility of the new Title 5 requirement a laudable change.

4. To "specify additional general education-breadth requirements"--beyond the 40-unit minimum.

5. To allow courses used to satisfy the "U.S. History and Institutions" requirement (Title 5, Section 40404) to count as fulfillment of the Social Sciences area requirements.

If any college prefers not to emphasize the "breadth of knowledge" approach, they may exercise another option: to develop a pattern of courses or areas that expresses some other curricular philosophy while fulfilling the minimum directives of the new requirements.

After defining each of the basic areas, specifying the disciplines and courses to be included within each area, and accepting or rejecting the several options, each state college and junior college will certify its own "college pattern." It is doubtful that very many of the new "college patterns" will be exactly alike; for the definitions of areas, the development of courses and programs that will give substance to and encompass those areas, and the responses to available options will depend upon the selection and implementation of one or more of the curricular philosophies that are examined within this part of the report.

A. The Interdisciplinary View

It can be said that general education has been from the beginning a reaction against over-specialization, the fragmentation of the curriculum, and "the disunity in the student's educational experience that were the inevitable concomitants of the vast increase in specialized knowledge."[3] From one point of view, the end was to restore to the educated individual the basic sense of intellectual unity that, presumably, a classical education once offered; from another point of view, the end was to prepare "the student for a full and satisfying life as a member of a family, as a worker, as a citizen--an integrated and purposeful human being."[4] In an effort to achieve these ends, educators introduced interdisciplinary courses that for many have become synonymous with general education.

These courses concentrated on the relationships of knowledge, usually within one broad area of knowledge, by surveying several fields and observing relationships, or by seeking the principles common to several fields of study, or by examining the method of inquiry central to a broad area of knowledge.

The arguments in favor of this view are that principles, not facts, are the important matters for a student in quest of broad education; that the division of inquiry into narrow specializations is artificial and distorting, for true knowledge is always organic; that the only protection in a world dominated by "experts" is a knowledge of the general principles operative in each of the major fields of knowledge.

Example

Each candidate for a bachelor's degree from San Francisco State College shall complete a minimum general studies requirement of 40 semester units, as described below.

This requirement may also be partly or totally satisfied by units earned in special general studies programs, so long as minimum area distribution requirements are met.

I. BASIC SUBJECTS. . . . . .6-16 units

At least two of the following courses:

(A list of interdisciplinary courses designed to facilitate the acquisition and use of knowledge in the Natural Sciences, Social Sciences, and Humanities and Arts. For example:
Language and Thought
Modes of Inquiry
The Arts of Communication
Computer Languages
Mathematics in Human Affairs
Logic and Methods of Scientific Inquiry.)

II. NATURAL SCIENCES. . . . . .6-16 units

At least two of the following:

Biology 1. Human Biology
Biology 100. Evolution
Biology 120. Disease and Man
Biology 140. Nature Study
Biology 185. Conservation of Natural Resources
Philosophy 142. Philosophy of Science: The Natural Sciences
Physical Science 34. The Physical World: Atoms and the Universe
Physical Science 101. Concept Development in Physical Science
Physical Science 102. Concept Development in Earth Related Sciences
Physical Science 189. Science and Civilization
Physical Science 190. Ancient Science
Physical Science 191. The Development of the Physical Sciences

III. SOCIAL SCIENCES . . . . .6-16 units

At least two of the following courses:

Anthropology 118. Culture and Personality
Anthropology 120. Language and Culture
International Relations 160. Major Nationalist Movements
International Relations 161. International Conflict and Cooperation
International Relations 162. The United Nations System
International Relations 163. International Information
Philosophy 143. Philosophy of Science: The Social Sciences
Psychology 10.1. Personal, Social, and Occupational Development
Psychology 10.2. Personal, Social, and Occupational Development
Social Science 10. Culture and Society
Social Science 20. The Development of American Institutions & Ideals
Social Science 30. Contemporary Economic Society
Social Science 40. International and Intercultural Relations
Social Science 160. The Individual in Modern Society

Social Science 170. Perspectives on American Culture
Social Science 181. Interdisciplinary Analysis of Social Change
Social Science 182. Comparative Urbanization

IV. HUMANITIES AND ARTS . . . . .6-16 units

At least two of the following:

Classics 80.1. Classical Civilization: The Greek Period
Classics 80.2. Classical Civilization: The Roman Period
Creative Arts 10. Explorations in Creative Arts
Creative Arts 100. The Arts Today
English 130. Utopian Thought and Literature
English 140. Literature and Psychology
English 141. Literature and Society
Humanities 30. The Humanities: Major Works
Humanities 31. The Humanities: Problems and Themes
Humanities 130. Introduction to the Humanities
Humanities 140. Introduction to the Humanities
Humanities 158. Form and Culture of Cities
Humanities 159. Biography of a City
Humanities 160. Chinese Civilization
Humanities 162. Styles of Chinese Cultural Expression
Humanities 165.1. Eastern Culture: Western Asia
Humanities 165.2. Eastern Culture: Southeastern Asia
Humanities 178. Forms of Introspection
Humanities 185.1. The Modern Era in Western Culture
Humanities 185.2. Contemporary Culture
Humanities 190. Styles of American Cultural Expression
Humanities 191. Architecture and American Life
Philosophy 130. Aesthetics

V. INTER-AREA ELECTIVES. .0-16 units

As many as 16 semester units may be elected in courses that combine work in the Natural Sciences, Social Sciences, and Humanities and Arts.

VI. ADDITIONAL INTERDISCIPLINARY ELECTIVES. . . . . .0-8 units

As many as 8 semester units may be elected in interdisciplinary courses in Business, Education, Health Education, Physical Education, and Recreation.

* * * * *

Advantages. The proposed interdisciplinary program would allow "controlled flexibility": elective choices among courses that express a common theme. Each of the courses provides a different perspective on the essential unity of knowledge and the ways of creating knowledge.

The course sequences (Social Science 10-20-30-40, Creative Arts 10-100, Humanities 30-31, etc.) presented in this example suggest the possibility of even greater coherence within an elective system. If this proposal is accepted, each area might be encouraged to develop a number of interdisciplinary course-sequences or "clusters" for elective choice.

Finally, this proposal encourages maximum curricular innovation. Both inter-area and area approaches to interdisciplinary education are recommended; and faculty from all areas of the college are encouraged to participate.

Disadvantages. The primary argument against this approach is that students are seldom prepared for synthesis until they are at the senior or graduate level. After completing a major program in the Natural Sciences, Social Sciences, or Humanities, the dissenters argue, a student would be prepared for an examination of significant relationships within his area of study or between his area of study and another; at the first-year level, the student is not sufficiently prepared and his comprehension of a presented synthesis of related disciplines is superficial and at times distorted.

(Professor Stanley Bailis offers the following cogent observations on this section:

"I realize that the G.E.C.'s discussions have been carried on with the intention of producing rather basic and undiluted delineations of how various approaches to general education would look as guidelines for the development of total general studies programs. But I do not think it would be amiss to suggest that some of the unsavory and disadvantageous aspects of the interdisciplinary view could be circumvented if a slightly diluted version of that view were introduced.

"More specifically, I have in mind the idea that an interdisciplinary approach to general education need not be based on a very large number of peculiarly interdisciplinary courses. Indeed, I do suspect that many of the disadvantages you mention could be imputed to a program which was so based unless extraordinary care were taken. Consequently, what I want to suggest is that the interdisciplinary view can be pursued on the basis of having a few strategically placed courses which introduce considerations of a synthetic nature and, as well, of having a totally interdisciplinary option available for those who might want such a program--an option within which the requisite care could be taken to avoid unintelligible sweep and substantive distortion.

"Within such a context, it would be unnecessary to assert unequivocally that 'principles, not facts' comprise the best content of general studies for all students. Rather, it would be possible to work toward an awareness of this opinion and its implications by asking all students to enter a few courses in which it is espoused, while allowing the opposite view to be pursued if one preferred it. This diluted conception of the interdisciplinary approach would also allow a more modulated interpretation of the negativism toward specialization, inorganicism and dominion of experts which you describe as arguments advanced by exponents of this approach.

"It is true that even this modulated conception of the interdisciplinary approach requires a faculty with a particular kind of background. But it does not require that this faculty be any greater in size or more peculiar than the one which already exists on this campus in such departments as Physical Science, Social Science, Humanities, Interdisciplinary Studies in Education, etc. I might add here, concerning the fear of distortion of information, that these faculties are in general composed of people who have academic credentials in the specialized disciplines to which they might wish to refer, as well as a strong interest in and familiarity with interdisciplinary work; it is precisely such people who could be trusted to take the requisite care mentioned above. The real danger in the interdisciplinary approach arises when everyone is invited to become his own authority on everything, regardless of whether he knows anything much about it. Again on the matter of distortion, it is fair, I think, to ask what approach does not distort other approaches than itself? Doesn't the final risk of distortion rest with using given approaches as substitutes rather than complements for each other?

"Finally, I do not think we need to fear the ostensible unpreparedness of younger students for interdisciplinary courses within this modulated view. The central issue here would seem to involve the particular way in which given students come best to understand an intellectual area. Some may want an overview early while others may want it later; some may thrive on exclusively synthetic presentations while others may grow best in closely analyzed soil; doubtless all should be made aware that both conditions exist. A diluted interdisciplinary approach can provide the opportunities for students to follow their bents and still come to a reasonable understanding of what there is to be understood.")

B. The Introductory View

In a reaction against presumed abuses of the Interdisciplinary View, many educators in recent years have argued that introductions to single disciplines within broad areas of study could make a more substantial contribution to the breadth of knowledge of undergraduate students. They contend that only the specialist, deeply involved in a subject matter, is capable of making significant and defensible generalizations about his field and its relationships to other fields and the life of an individual; that it is the specialist who can convey a love of subject and a sense of the power and beauty of the ideas central to a discipline; that it is far better for the student to know something of one aspect of an area of knowledge rather than very little about many aspects of an area of knowledge.

This view is frequently accompanied by another: that general education should occur in the lower division and be considered preparatory to work in the major. One familiar argument in favor of this viewpoint is that through a series of introductory courses the student is in a better position to make an intelligent selection of his major.

Example

Each candidate for a bachelor's degree from San Francisco State College shall complete a minimum general studies requirement of 40 semester units as described below.

This requirement may also be partly or totally satisfied by units earned in special general studies programs, so long as minimum area distribution requirements are met.

I. BASIC SUBJECTS. . . . . .6-12 units

At least two of the following courses:

English 6.1. Composition and Reading I
English 6.2. Composition and Reading II
Speech 11. Fundamentals of Speech
Philosophy 39. Introduction to Logic
Philosophy 42. Introduction to Scientific Method
Mathematics 31. Introduction to Modern Mathematics
Mathematics 32. Elementary Statistics

II. NATURAL SCIENCES. .6-16 units

At least two of the following courses (in two different subject fields):

Astronomy 15. Introduction to Astronomy
Botany 1. General Botany
Chemistry 12.1. Survey of Chemistry
Geology 1. Physical Geology
Geology 5. Historical Geology
Meteorology 45. Introduction to Meteorology
Microbiology 1. General Microbiology and Public Health
Physics 12. Fundamentals of Physics
Zoology 1. General Zoology

III. SOCIAL SCIENCES . . . . .6-16 units

At least two of the following courses (in two different subject fields):

Anthropology 20. General Physical Anthropology
Anthropology 21. General Cultural Anthropology
Anthropology 22. General Social Anthropology
Economics 60.1. Elementary Economics
Geography 1.1. Introduction to Geography: Physical
Geography 1.2. Introduction to Geography: Cultural
History 101. Seminar in Historical Analysis
International Relations 152. Patterns in International Relations
Political Science 50. Introduction to Political Science
Psychology 50. General Psychology
Sociology 5. Introduction to Sociology
Urban Studies 120. Introduction to Urban Analysis

IV. HUMANITIES. . . . . .6-16 units

At least two of the following courses (in two different subject fields):

English 50. Introduction to Literature
English 53. Introduction to Contemporary Literature
English 58. Introduction to American Literature
English 135. Introduction to the Study of Language
Philosophy 1. Introduction to Philosophy I
Philosophy 2. Introduction to Philosophy II

Speech 128. Introduction to General Semantics
World Literature 40. Masterpieces of World Literature

V. CREATIVE ARTS . . . . .3-12 units

At least one of the following courses:

Art 1. Introductory Art
Art 170. Art as a Discipline
Drama 1. Introduction to the Theatre
Drama 30. Introduction to Acting
Drama 100. Theatre Enjoyment
Music 140. Music Appreciation
Physical Education 3.1. Elementary Ballet
Physical Education 3.17. Elementary Modern Dance
Radio-TV-Film 121. Evolution and Analysis of the Popular Arts
Radio-TV-Film 168. Film Appreciation

VI. ADDITIONAL ELECTIVES. . . . . .0-8 units

From the following list of introductory courses approved for general studies credit (e.g., Business, Education, Health Education, Physical Education, Recreation).

* * * * *

Advantages. While offering a broad range of choices within each area, this program will guarantee that each student will experience an intensive introduction to the viewpoints and methodologies of at least seven different disciplines within the major areas of knowledge. Students may also have increased opportunities for more knowledgeably selecting a major through this program.

Disadvantages. Although some of the courses listed in the example are designed for students not majoring in the particular discipline, many introductory courses are designed for the student who plans to major in the discipline. As a result, introductory courses often give attention to questions of nomenclature and technique that are relatively irrelevant to the non-major student.

The emphasis placed upon the selection of a major tends to distort the role of special study in a student's undergraduate education. It would seem preferable to encourage each student to consider seriously his total undergraduate education--and his own responsibility for designing a four-year curriculum that as a whole is most relevant for him.

C. The Methodological View

Although similar to the Interdisciplinary View, this approach focuses entirely upon one aspect of integration: the principles of inquiry basic to broad areas of knowledge. From this viewpoint, the only defense against the "knowledge explosion" is an education in conceptual method. "In a world where everything changes rapidly, the practical facts learned in school become obsolete . . . The only knowledge of permanent value is theoretical knowledge; and the broader it is, the greater the chances it will prove useful in practice because it will be applicable to a wide range of conditions. The persons most likely to become creative and to act as leaders are not those who enter life with the largest amount of detailed specialized information, but rather those who have enough theoretical knowledge, critical judgment, and the discipline of learning how to adapt rapidly to the new situations and problems which constantly arise in the modern world."[5]

To Daniel Bell, general education should be "education in the conduct and strategy of inquiry itself."[6] But this approach, he observes, must be understood within the context of a total undergraduate curriculum: "The very conception of an intellectual discipline implies a method of analysis and a logical framework of concepts at high levels of generality and, indeed, of abstraction. The heart of a college education today is mastering a discipline (not acquiring a specialization, which is a fixed knowledge of a small piece of subject matter through the use of a discipline). But within a liberal arts framework, mastering a discipline gains a significant dimension only if that mastery is placed within a proper sequence of understanding. What I [propose] is such an orderly sequence."[7] (The Example that follows has been abstracted from Bell's The Reforming of General Education, pp. 214-273; it outlines a four-step undergraduate curriculum: three phases are devoted to general education, one to the major.)

Example

(Lower Division)

I. History and Tradition. ("The first step is a detailed discovery . . . of the history and traditions of Western civilization, the awareness of the great works of moral imagination and science, the basic processes of social change, the great intellectual movements of self-conscious reflection and ideas of the events of change.")

   A. Social Science (3 courses)

      1. Greek and Roman History

         From tribal to political units: the emergence of the idea of citizenship (from Homer to Solon and Cleisthenes); the Greek city-state (Pericles to the Peloponnesian War); the Roman republic (Marius and Sulla to Caesar and Augustus); the break-up of the Roman Empire (Marcus Aurelius to Constantine).

      2. Western History

         One of the following two-course sequences:

         a. Political History A-B

            Medieval political institutions; the Renaissance and Reformation; the English Revolution; the French Revolution; the nation-state and imperialism; the rise of party systems; the Russian Revolution.

b. Economic History A-B

The medieval manor; the rise of cities; the origins of capitalism; the market economy and the price system; the international economy; the modern corporation and the Welfare State.

c. Social and Intellectual History A-B

The estate system of medieval Europe; the challenge of equality--religious and secular; rationalism and empiricism and their social bases; the industrial revolution and the break-up of traditional society: from status to contract; social classes: bourgeoisie and working class; critiques of modern society; bureaucratization and professionalism.

B. Humanities (2 courses)

1. Literature and Philosophy of the Western World: Greek and Roman Periods

Seven or eight works selected from the writings of Homer, Aeschylus, Sophocles, Euripides, Aristophanes, Plato, Aristotle, Lucretius, Vergil, the Old Testament prophets and poets.

2. Literature and Philosophy of the Western World: from Early Christianity to the Nineteenth Century

Seven or eight works selected from the New Testament and the writings of such authors as St. Augustine, Dante, Montaigne, Rabelais, Shakespeare, Cervantes, Milton, Molière, Swift, Voltaire, Goethe, Dostoevski, and Nietzsche.

II. Introduction to a Discipline. ("The second step is the introduction to a discipline. Through the proposed 'math-science' courses, the non-scientist will have a detailed sense of how a specific science acquires, utilizes, and revises its basic concepts. Through the proposed social science options, all students will have the opportunity of learning how at least one social science organizes its perspective on society; and in the case of the social science major, he will have an introduction to a discipline other than his own." Through either the fine arts or music sequence, students will "receive some intensive experience not only in modes of [verbal and mathematical discourse but also in modes of] visual perception and aural discrimination.")

A. Social Sciences (1 course)

One of the following introductions to the modern theories and analytic concepts of a discipline in the social sciences:

1. Introduction to Economics
2. Introduction to Government
3. Introduction to Sociology
4. Introduction to Anthropology
5. Introduction to Geography

B. Humanities (4 courses)

1. One of the following two-course sequences:

   a. Visual Perception: the Fine Arts A-B

      The nature of design and perception; the psychological processes by which we create visual images; the understanding of styles against specific contexts; both traditional and new forms in the fine arts.

   b. Aural Discrimination: Music A-B

      A comparative study of the organization of "sounds" and the aesthetic principles which underlie the arrangements of sound; both traditional and new forms of music.

2. The Nature of Language*

   Basic principles of symbolism, communication theory, psycholinguistics, sociolinguistics, computer languages, structural linguistics, and semantic theory. Language in relation to thought, expression, personality, and cultural, social, and political processes.

3. Modern Literature and the Modern Sensibility*

   The revolution in the modes of experiencing and expressing experience, during the period from 1890 to 1930; main characteristics of the unique sensibility called 'modern'; the modern human condition manifested in the writings of Proust, Yeats, Eliot, Joyce, Kafka, and Mann.

C. Science -- for 'Nonscientists'[x] (4 courses)

One of the following four-course sequences:

1. Mathematics-Physics Sequence

   a. Introduction to Modern Mathematics A-B

      Basic principles of calculus, probability, matrix analysis, and differential equations. Impact of the new 'intellectual technology': model construction, simulation, information theory. Implications of cybernetic theory and technology. General study of 'axiomatic systems,' or postulational theories.

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*As Bell observes, these synoptic courses could also be taken in the senior year (preferably, they would be taken no sooner than late in the sophomore year, or early in the junior year). Should they not be required of all students, Bell suggests that they at least be third-tier requirements for all majors in the humanities.

[x] Students majoring in the Natural Sciences will take the four-course senior-level science sequence described in IV.B.

b. Basic Concepts of Modern Physics A-B

The 'second scientific revolution' and its contribution to shaping the underlying assumptions of our time: discontinuity, uncertainty, probability, structure, etc.. General study of quantum mechanics, relativity, the uncertainty principle, atomic physics.

2. Mathematics-Biology Sequence

a. Introduction to Modern Mathematics A-B

b. Basic Concepts of Modern Biology A-B

Basic concepts of evolution, human genetics, biological variation in modern populations, individual growth patterns and constitutional types, and human ecology. The nature of animal and human aggression and conflict resolution. Systematic methods of making formal inductive inferences.

(Upper Division)

III. The Extension of the Discipline to Subjects. ("The organization of the major program is essentially the application of the discipline to different subject matters in the field, and this would be the heart of the third year and upper-college courses.")

IV. The Third Tier. ("The third tier is a synoptic program, at the senior level, whose purpose is twofold: to deal with the methodological and philosophical (and, in the case of the social sciences, historical) presuppositions of a field [i.e., Natural Sciences, Social Sciences, or Humanities]; to show the application of the discipline to general problems, or to issues requiring a multidisciplinary approach, in order to test the operation of a discipline in a wider context.")

A. Non-Western Civilizations (2 senior-level courses)

One of the following two-course sequences (students majoring in the social sciences will take the Oriental Civilizations sequence; those majoring in language, literature, philosophy, and the fine arts will take the Oriental Humanities sequence; students majoring in other areas may elect either sequence):

1. Oriental Civilizations A-B

The ancient agrarian civilizations of China, Japan, India, and Pakistan, and their institutions, within the framework of the major religions and philosophic traditions--Hindu, Buddhist, Islamic, and Confucianist--as well as the lesser ones. First semester: the traditional civilizations of India, China, and Japan. Second semester: modern India, Meiji Japan, the disintegration of the Manchu empire, Japan after World War I, and the collapse of Nationalist China and the emergence of Communist China.

2. Oriental Humanities A-B

Reading and discussion of works in literature, philosophy, and religion, considered not for their historical importance, but for their intrinsic value to man. Canonical texts (Koran, Upanishads, Bhagavad-Gita, Shankara, Analects), traditional texts (Ramayana, selections from the Mahabharata), and works by individual writers (Ibn Kaldun, Tagore, Ghandi, etc.).

B. Science -- for Science Majors (4 senior-level courses)

1. History of Science

The origins of science in the ancient world; the development of the two key physical concepts, matter and energy; and the relation of science to technological, intellectual, and moral developments in the West.

2. Philosophy of Science

The relation of science to common sense, the meaning of a "law" in science, the relation of an observation and experiment to theory construction, the epistemological problems involving operationalism, positivism, rationalism, the cosmological questions posed by new concepts of space and time.

3. Sociology of Science

The internal structure of the "republic of science" and the relation of science to society. The social norms, organizational contexts, and social consequences of science.

4. Science and Culture

The effect of science as an intellectual enterprise on other systems of thought, e.g., the impact of the Newtonian world view, with its impetus to search for natural laws of regularity, on social philosophy (the mechanism of La Mettrie), economics (the self-regulating mechanisms of Adam Smith), politics (the hierarchical world-order of Saint-Simon), literature (the sense of order in Alexander Pope and the reaction to the Newtonian synthesis in Blake and Wordsworth).

C. Synoptic Courses for Majors in the Social Sciences and Humanities (1-3 senior-level courses)

Three types of synoptic courses are proposed: (1) the historical foundations of the intellectual disciplines in the field; (2) the methodological and philosophical presuppositions of the disciplines; (3) the extension of the various disciplines to applied problems. Bell offers four examples of senior courses that could be developed for social science majors:

1. The Historical Emergence of the Social Sciences in the Nineteenth Century

   The emergence of economics, political science, sociology, psychology, and anthropology out of nineteenth century philosophy and general political thought. The purpose of the course is three-fold: to review the original problems that led to the creation of the field; to illustrate the general process of the formation of a discipline in its differentiation from a larger and more inclusive field; and to provide an intellectual history of the nineteenth century as the immediate background for present-day problems.

2. The Logic of the Social Sciences

   The nature of concepts, variables, and theory construction; evidence and inference; types of models appropriate to different kinds of theories. Criteria of adequate explanation, the nature of causation, and the meaning of determinism in the social and natural sciences. Differentiation of historical and analytical disciplines; fact statements and value judgments; valuation and evaluation of social issues.

3. The New Nations: Problems of Development

   The study and understanding of fundamental social processes and adaptive social change in the new nations. Economic, political, social, psychological, and anthropological requisites for development.

4. Urban Planning: The Character of a City

   Theory of economic location of the ecological layouts of the different sections of the city; the kinds of communities and associations that arise in cities, and the local political processes that shape the allocation of social resources in cities. (Or: what kind of life style does one prefer and why? How can such objectives be achieved, at what social cost, and with what sacrifices of other objectives?)

Summary of Requirements

History and Tradition (all students)	5 courses
Introduction to a Discipline (science majors)	5 courses
Introduction to a Discipline (nonscientists)	9 courses
Synoptic Senior-Level Courses (science majors)	6 courses
Synoptic Senior-Level Courses (nonscientists)	2 courses
Total	16 courses
Additional senior courses for majors in the humanities and social sciences, required or optional, at the discretion of departments in those areas.	1-3 courses

* * * * *

Advantages. The primary strength of this proposal is in its emphasis upon conceptual method--the five to nine courses required in the second "tier." "But to deal with concepts alone would mean choosing an arid intellectualism that would dry up our senses and leaves us only with the shadows in the cave."[8] Concepts that do not emerge from and draw upon contexts of sufficient depth and extent, or that are not understood through their applications, can possess little significant life. In his proposal, Bell provides both context and application. The result is a program of remarkable coherence and richness.

> The curriculum presented here is organized along a number of dimensions, of which the emphasis on the centrality of method is but one. Other equally important aims are to reduce the intellectual provincialism bred by specialization and to demonstrate the philosophical presuppositions and values that underlie all inquiry. The emphasis on history and the humanities is as integral to these proposals as the concern with conceptual innovation. The unity of the scheme derives from the efforts to link the necessary historical and humanities sequences with training in a discipline, and to relate one's own discipline not only to a number of other subjects but to broader intellectual problems as well.[9]

The student completing this program would achieve not a superficial "breadth of knowledge," but a sense of the inter-relatedness of knowledge, within contexts of historical, cultural, and intellectual perspectives.

The 16-course requirement is in line with present requirements. Students completing the "College Pattern" now take from 14 to 16 courses (2-5 units each), plus four one-half unit courses in Physical Education. Students completing the "State Pattern" now take 14-15 courses (2-3 units each), plus two units of Physical Education. The new 40-unit requirement will be fulfilled by fifteen 4q-unit courses (twelve 5q-unit courses) or thirteen 3s-unit courses.

Disadvantages. The proposed program is a relatively restricted one, offering few elective choices. As a result, the first-term courses in Greek and Roman History, Literature and Philosophy of the Western World (Classical Period), and Mathematics (A)--and the second-term courses in Western History (A), Literature and Philosophy of the Western World (to the nineteenth century), and Mathematics (B)--would be multi-section courses, tending toward standardization, with few opportunities for recognizing individual differences in either faculty or students.

The proposal does not include a required course in English composition. Bell recommends that the Ivy League colleges "take steps to eliminate such courses by requiring applicants to demonstrate competence in English composition as a prerequisite for entrance. Students lacking such proficiency would be required to have made up for it, on their own, by the start of the second year." Would such a proposal be practical, possible, or desirable for our college?

Finally, the proposal would exclude a number of departments--Psychology, Physical Education, Business, Education, Recreation, Health Education, Drama, all science departments outside of Biology and Physics, etc.--from the General

Studies program. We have hoped that a program might be developed that would encourage the participation of all faculty members in the new General Studies program.

D. The Organic View

If we truly seek "integration" or "wholeness," the supporters of this view point out, most of the studies outside a student's major should be selected for their relevance to the student's basic interests. Enlargement of perspective might then be described in a more organic way. This approach was advocated a few years ago by the University of California Report, Education at Berkeley (the Muscatine Report). Stating their belief that man was made to be "angular," not "well-rounded," the Berkeley report questions the validity of the breadth requirement in major areas of knowledge:

> How conversant with any of the areas of knowledge is a person whose experience is made up of four courses that more often than not are unrelated to each other? Clearly it is nonsensical to aim at introducing undergraduates to all major areas of knowledge. The effect of the attempt could be only the kind of superficiality and dilettantism that we condemn in the old-fashioned survey course . . . . A college education should not be conceived as a complete product, a package that a student packs up and stores away with his diploma . . . . The graduating students should want to continue disciplining and exercising their minds in fields other than their own vocation. The undergraduate experience should equip them with the confidence, ability, and curiosity that will encourage them to do so. We should recognize, however, that few people are good in all types of intellectual and aesthetic activities, and that the individual student is best able to know what kinds of activities he is good at, enjoys most and is likely to pursue after graduation. At the same time, the college has the obligation to broaden his mind with types of knowledge he has not experienced.
>
> A new approach to the problem of breadth is called for. Breadth is properly contrasted to depth, or work in a major. The aim of breadth is to prevent narrow specialization. If this is so, then breadth should logically be determined in relation to the work in the major. It should provide the kind of intellectual perspective which the area of specialization fails to do. This need will vary from student to student depending upon his major discipline.
>
> Conceived in these terms, breadth is of two kinds: disciplines that are outside the major of the student but related to it in subject matter, methods, and type of aptitude needed, and disciplines that are unrelated or little related to the major in these ways. One can call

> these two kinds "inner breadth" and "outer breadth." Inner breadth would include those subjects that, while outside the major, offer related or background material and methods for it and provide a broadening and deepening effect on the major itself.[10]

In practice, this approach would call for a core of courses in broad areas of knowledge outside the area of the student's major, with the bulk of courses in the general studies program to be selected by the student in consultation with his adviser, following possible suggestions that departments might offer.

Of the courses that might be taken to fulfill the "outer breadth" requirement, the Berkeley Report had this to say: "Rather than coverage, such courses should stress concept, methods, human and social relevance, and the pleasures that may derive from intellectual activity. In this way we may more truly embody the Renaissance objective of cultivating the mind. At present, a student seeking breadth finds himself too frequently in an introductory course leading into a specific discipline which is not his own."[11]

Example

Each candidate for a bachelor's degree from San Francisco State College must complete a minimum general studies requirement of at least 40 semester units, following the pattern of requirements outlined below.

This requirement may be partly or totally satisfied with units earned in special general studies programs.

A. BASIC SUBJECTS. . . . . .2 courses

1. Freshman Seminar

(The history, philosophy, politics, psychology, sociology, and mythology of higher education; various approaches to the learning process and the structure of knowledge; theories and examples of the "college community" and a descriptive analysis of the San Francisco State College "community"; the ways to wisdom, joy, survival, and wealth through education.

(During the first few years, we might offer several types of freshman seminars, each with a somewhat different approach; with luck we should discover a few approaches that work. But each of the 50-60 seminars might require a similar term project: a proposed four-year plan of study, with rationale and possible alternatives; these proposals might include courses and programs not yet offered by the college. Each proposal would be viewed as a first draft, with extensive annual revisions anticipated, of the student's plan for implementing the aims of education presented in Part One of this report.

(The seminar teacher will be the official first-year general studies adviser for the 20 students enrolled in his class.)

2. One of the following courses . . . . .1 course

("Basic subjects designed to facilitate the acquisition and utilization of knowledge" in the Behavioral-Social Sciences, Humanities-Arts, and Natural Sciences. Courses might include basic studies in composition and reading, speech, mathematics, statistics, logic, art, drama, music, dance, film, etc., plus new, interdisciplinary courses in "Methods of Inquiry in the Behavioral-Social Sciences," "Methods of Inquiry in the Humanities-Arts," or "Logic and Methods of Scientific Inquiry.")

B.-F. The pattern of the remaining general studies requirements varies according to the school or division within which the student concentrates his major study. The different patterns are graphically explained in the following diagram.

Minimum Number of Courses Required in:

Student's Major Area	Behavioral-Social Sciences	Humanities-Arts	Natural Sciences	Additional Electives	Senior Seminars
Behavioral-Social Sciences		2	2	3-5 or more	2-4
Humanities-Arts	2		2	3-5 or more	2-4
Natural Sciences	2	2		3-5 or more	2-4
Other Areas	2	2	2	2-3 or more	2-3

B. BEHAVIORAL-SOCIAL SCIENCES[x]. . . . . .2 courses

All students except those majoring within the School of Behavioral and Social Sciences will select two of the following courses:

(A list of approved general studies courses in the Behavioral and Social Sciences.[y])

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[x] With the approval of their advisers, majors in Psychology-Speech, American Studies, and Journalism may follow either the Social Sciences or Humanities pattern, and majors in Psychology may follow either the Social Sciences or Natural Sciences pattern. Majors in Applied Statistics will follow the Behavioral-Social Sciences pattern. Majors in Clinical Science and Science-Business will follow the Natural Sciences pattern.

[y] "Rather than coverage, such courses should stress concept, methods, human and social relevance, and the pleasures that may derive from intellectual activity."

C. HUMANITIES-ARTS[x]. . . . . .2 courses

All students except those majoring within the School of Humanities and Creative Arts will select two of the following courses:

(A list of approved general studies courses in Humanities and the Creative Arts.[y])

D. NATURAL SCIENCES[x]. . . . . .2 courses

All students except those majoring within the School of Natural Sciences will select two of the following courses:

(A list of approved general studies courses in the Natural Sciences.[y])

E. ADDITIONAL ELECTIVES. . . . . .3-5 courses

Students following the patterns of requirements for majors in Natural Sciences, Behavioral-Social Sciences, and Humanities-Arts, will select 3-5 (or more) additional courses, in at least three different subject fields, that are directly or somewhat related to his major area of interest. These courses should "include those subjects that, while outside the major, offer related or background material and methods for it and provide a broadening and deepening effect on the major itself."

Students following the pattern of requirements for majors in "Other Areas" will select 2-3 (or more) such additional courses, in at least two different subject fields.

A student who changes his major to a program within the Behavioral-Social Sciences, Humanities-Arts, or Natural Sciences area, after having completed the basic first-year requirements for that area, may follow the pattern of requirements for "Other Areas."

Each department shall provide students with a list of recommended lower and upper division electives in other subject fields and areas of study. (For many departments, all recommended electives should be in another area or school. For other departments, a combination of courses within and without their own area may be most relevant. This procedure will require some consultation between departments and may frequently require the development of new courses. Final approval of an area council and the college general studies council will also be necessary.)

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[x] With the approval of their advisers, majors in Psychology-Speech, American Studies, and Journalism may follow either the Social Sciences or Humanities pattern, and majors in Psychology may follow either the Social Sciences or Natural Sciences pattern. Majors in Applied Statistics will follow the Behavioral-Social Sciences pattern. Majors in Clinical Science and Science-Business will follow the Natural Sciences pattern.

[y] "Rather than coverage, such courses should stress concept, methods, human and social relevance, and the pleasures that may derive from intellectual activity."

F. SENIOR SEMINARS[z]. . . . . .2-4 courses

All students will select at least one course from category 1 and at least one course from either category 2 or 3.

1. Area Seminars

(A list of synoptic senior courses to be developed by the faculty of each school or area for their majors. The emphasis of these courses might be historical, philosophical, or thematic. At times, two or more schools might jointly offer a course, e.g., "Science and Literature," "Aspects of Form," "The City," "Aggression." Some courses might include field study. For examples of senior synoptic seminars in the Sciences, Social Sciences and Humanities, see the program illustrating the Methodological View. These courses would also be open to qualified majors from other areas.)

2. Seminars on Non-Western Civilizations

(A list of synoptic senior courses which focus on geographic-cultural areas, e.g., Asia, Southeast Asia, China, Japan, or India; Africa, West Africa, Ethiopia, or Egypt; Latin America, Central America, South America, Mexico, Peru, or Chile. These seminars should make use of resources available in the city's ethnic communities as well as in the several museums in the area.)

3. Seminars on Problems and Issues

(A list of senior synoptic courses directed at both topical and timeless themes--e.g., "Population," "War," "Love," "Crisis in Black and White"--that demand an integrative approach. Each year, the General Studies Council shall develop and initiate the offering of one such course or course-sequence.)

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Advantages. If this program were to be adopted, it would encourage both faculty and students to consider the 124-unit undergraduate program of each student, not simply as an aggregate of requirements, but as a whole--a fusion of special and general studies determined by the interests, abilities, and needs of the individual student. This "organic view" is evident in the suggested program. Students begin their undergraduate studies with the Freshman

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[z] Senior standing (90s/135q units or more) shall be the prerequisite for enrollment in the following courses.

Seminar, in which they examine the educational choices available to them and project a four-year program that has particular relevance to themselves; they end their undergraduate studies with the Senior Seminar, in which they apply, test, extend, and sharpen their understanding of what they have learned during their first three years of study. Connecting and complementing the Freshman and Senior Seminars are two types of experience: 1) courses in areas of learning outside the area of the student's greatest interest and competence that are intended primarily for students not majoring in those areas; 2) courses outside the student's major subject field but within his general area of interest and competence that are intended primarily for students majoring in the particular area. The intention of each student's self-determined pattern of courses shall be to implement the aims of the General Studies Program in an individually relevant way.

With its improved system of advising--through both the Freshman Seminar and the requirement that each department develop and publish lists of recommended electives in other subject fields--this program might allow a bachelor's degree experience of unusual breadth, depth, and coherence.

Disadvantages. The primary objection to this approach is that students are urged to declare a major too soon, before they have explored alternatives in sufficient number to make their choice a considered one. It also tends to place undue emphasis upon the major.

It should be observed, however, that this proposed program asks the student to select an area of interest within which he might major; it does not require the student to designate a specific major. It also asks for a new conception of the major, a conception that could relate the major program to each student's total experience at the college.

E. The Eclectic View

This view proposes that students be allowed to satisfy their general studies requirement by taking any course or courses within each of the broad areas of knowledge. No specific courses would be required, and the College Bulletin would provide the list of courses available for election. (The present "state pattern" is an example of such an approach.) In defense of this view, proponents point out that the student body is so large and diverse that no single program of required courses can possibly meet the needs of all students. They further contend that the success of a general education program depends upon the quality, involvement, and performance of the faculty and students participating in it; and that the quality of teaching and learning in particular courses may depend most upon the availability of choice--the voluntary presence of both the students and the professor.

This may be even more crucially true for the teacher than for the students. The quality of teaching in a particular course frequently will depend upon the teacher's freedom to design his own course and select the pedagogical means and environments that will allow him to implement that design. Conversely, the quality of teaching is apt to suffer when the faculty member is ordered to teach a course he is either ill-prepared or unwilling to teach, or when he must struggle in his teaching against a course design concocted by a Committee of a Multi-Section Course.

Example

Each candidate for a bachelor's degree at San Francisco State College must complete a minimum general education-breadth requirement of 40 semester units, to include a minimum of 32 semester units selected from areas I-IV (listed below), with a minimum of two courses selected from each area.

Students may also elect as many as 8 semester units from area V.

A student may not count a course as part of both his major and general education-breadth requirements; nor may he offer any course in his major department for satisfaction of the general education-breadth requirement.

This requirement may be partly or totally satisfied with units earned in special general studies programs.

I. BASIC SUBJECTS

Two or more courses in English Composition, Speech, Logic, Mathematics, and Statistics (for descriptions of courses available for election, consult the course listings in the College Bulletin, under the designations English, Speech, Philosophy, and Mathematics).

II. NATURAL SCIENCES

Two or more courses selected from any of the courses offered by the School of Natural Sciences, with the exception of courses in Mathematics and Statistics (consult the course listings in the College Bulletin under the designations Astronomy, Biology, Botany, Chemistry, Engineering, Geology, Meteorology, Microbiology, Physical Science, Physics, and Zoology).

III. SOCIAL SCIENCES

Two or more courses selected from any of the courses offered by the School of Behavioral and Social Sciences (consult the course listings in the College Bulletin under the designations Anthropology, Economics, Geography, History, International Relations, Political Science, Psychology, Social Science, Social Welfare, and Urban Studies).

IV. HUMANITIES

Two or more courses selected from any of the courses offered by the School of Humanities, with the exception of courses in English Composition, Speech, and Logic (consult the course listings in the College Bulletin under the designations Chinese, Classics, Classical Archaeology, English, Foreign Languages, French, German, Greek, Humanities, Italian, Japanese, Journalism, Latin, Philosophy, Russian, Spanish, and World Literature).

V. OPTIONAL ELECTIVES

Up to eight units in any of the courses offered in Art, Business, Communication Disorders, Counseling, Creative Arts, Drama, Education, Health and Safety Education, Home Economics, Industrial Arts and Design, Music, Music Education, Nursing, Physical Education, Radio-Television-Film, Recreation Education, and World Business (for course listings, consult the College Bulletin).

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Advantages. There are two essential qualifications which the "College Pattern" must meet: first, it must satisfy the state code requirements; second it must take into account the fact that the needs of students are essentially individual. A few comments follow about each of these essential characteristics.

The distribution requirements in the State Code are expressed as minima in two ways: at least two courses in each branch of the trivium and two courses (methodological) in basic subjects facilitating study of the trivium; at least 32 semester units in the trivium and methodological courses related to it.

The Code leaves the College little real leeway beyond: 1) the "internal" distribution of the 0-8 "elective" units (depending on whether courses are 3 or 4 semester units) which must be within the trivium and basic subjects but beyond the minimum of 2 courses required in each of the four categories for a minimum total of 32 units; and 2) the possibility that we might establish a special local requirement (e.g., "Creative Arts" or the recommended "Optional Electives") for the fulfillment of the remaining 8 elective units in the Code. The one other possibility (flexible triviumatic definitions designed to inflate local options) is hardly realistic--unless one feels comfortable positing a non-parochial situation in which the Behavioral and Social Sciences faculty, for example, is willing to define "Social Science" to include "Business."

The way in which the College uses its limited local options ought to reflect a considered reaction to the second qualification of the "College Pattern": it must meet the essentially individual needs of students.

There are two important ways in which student needs are "individual." In the first place, they do not require a common "general education" as an end result. Yes, all should probably be able to communicate--in some way. And all should be able to think clearly. But, no, they do not all need to "know" four courses worth of "social science." (It is even difficult to make a really convincing case that they all need the two courses required by the Code.) They are going to make different contributions, lead different lives, fulfill the responsibilities of citizenship in different ways, etc..

In the second place, even in those limited areas where common achievement is desirable, or for those students whose "end result" requirements are identical, the best curricular path from here to there cannot be expected to correspond for very many students whose backgrounds are so varied.

All courses, at the student's option, which meet State requirements should be accepted by the College provided: 1) that a student may not count any course both as part of a major requirement and as a G.E. requirement (as used here, any course means "any course for which the student has sufficient knowledge to enter as a peer with the other students"); 2) that a student may not offer any courses in his major department for satisfaction of the G.E. requirement.*

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*Professor Arthur Nelson: "This could lead to some troubles of interpretation. For example, there are now 5 departments of biology. Would the student be able to offer courses in the biology departments other than his major one?"

Departments should be encouraged to offer courses specifically created to serve the G.E. purposes of non-majors. The faculty should be encouraged to offer integrated programs which cut across Departmental and School lines.

On petition from Departmental Faculties with the approval of School Deans the General Education Council shall identify any courses outside the Schools of Natural Science, Behavioral and Social Science, and Humanities which it considers to fulfill the code requirements in natural science, social science and humanities, and shall identify any courses outside of English Composition, Speech, Logic, Mathematics, and Statistics, which it considers to fulfill the code requirements in "Basic Subjects."

Expanded counseling services, including counseling courses, should be available to students to be used at their option in developing individually appropriate patterns of courses. Pertinent counseling courses could be elected under area V, Optional Electives.

To guarantee that students will gain admittance to courses in the college which are not specifically reserved for non-major students (as is now the case with general education courses), all departments should be instructed 1) to reserve space for non-major students in all classes, e.g., 10 to 15 percent, and 2) to provide pre-enrollment privileges for non-major students in all classes. The Office of Admissions and Records should be instructed to cooperate with Academic and Administrative Affairs in developing scheduling and registration procedures based on advanced program planning by students and their advisers, so that student needs and interests will be reflected in the class schedule. With the full cooperation of all departments, Student Affairs, Administrative Affairs, and Academic Affairs, in developing new pre-enrollment, scheduling, and registration procedures, students will be able to elect any course in the college.

This proposal has the added advantage of not requiring an elaborate administrative apparatus for its successful operation. Curricular control and responsibility would be placed where it belongs--at the departmental level--requiring only that each department accept responsibility for the education of non-major students as well as major and minor students. The functions of the General Education Council would be limited to its proper functions: 1) encouraging the faculty to develop and offer integrated programs which cut across Departmental and School lines, and reviewing and approving such programs; 2) identifying and approving courses outside the specified subject fields and areas for general education credit; and 3) cooperating with the Office of Advising in coordinating and continuously evaluating the Advising and Counseling services available for first-year students.

Disadvantages. This proposal has two major weaknesses: 1) the freedom of choice it advocates for students is potentially deceptive; 2) it makes no attempt to implement the aims of education set forth in Part One of this report, or any other educational aims.

Few would argue with the premise that "the needs of students are individual" and that each student should be granted the freedom to fulfill those needs. But the apparent assumptions of this proposal are a) that most students thoroughly understand and can articulate their individual needs (need: in this context, the condition of lacking or feeling the lack of knowledge, attitudes, and abilities deemed necessary or desirable); b) that these articulated understandings of need are informed ones, based on sufficient examinations of all the possibilities of the knowledge, attitudes, and abilities that might be most necessary and desirable for different individuals with their different personalities, abilities, achievements, backgrounds, and circumstances; c) that these understood and articulated needs, discovered after the broadest and deepest kind of study of alternatives, can be fulfilled by taking courses--selected from among those now offered at the college; and d) that in these days of pre-enrollments and closed classes most courses offered at this college will be available for student choice.

If we are to believe that student choices of courses will be based on articulated, informed understandings of need, this proposal will have to guarantee more than the optional use of "expanded counseling services, including counseling courses."

If we are to believe in a correspondence between "individual needs" and scheduled courses, this proposal will have to include some provision for evaluating the existing degree of correspondence and for developing new courses or other means of learning where adequate correspondence does not exist.

If we are to believe that students will be able to enroll in any course offered at this college, this proposal will have to guarantee that the recommended changes in pre-enrollment, scheduling and registration procedures will indeed take place.

But to speak of meeting "individual needs" with enrollment privileges in existing courses and the development of new courses raises quantitative problems that are difficult to resolve. We may anticipate that "about 5,000"* students will be participating in the program in any given semester. If those students register for an average of 3 classes for G.E. credit, the total number of class registrations (in fulfillment of individual needs) will be about 15,000. Yet of some 2,000 undergraduate courses now offered, only about 200 are at the lower division level (many of the 200 are remedial or technical). If class registrations are to represent in any way the fulfillment of individual needs, we shall have to dispense with the distinctions between lower and upper division courses and instruct entering freshmen to select most of their courses at the upper division level. Furthermore, we must immediately devise ways of discovering student curricular needs and begin to reshape the curriculum radically so that we may meet those needs.

Finally, it should be observed that this proposal has no foundation, no expressed view of the knowledge, attitudes, and abilities that might be considered necessary and desirable in this time and place. Without an underlying educational philosophy, it denies the concept of value and implies that all studies are of equal importance, for the individual and the society. In the name of general education, it advocates a return to a simple distribution requirement; and yet general education was conceived and initiated in American colleges as a means of overcoming the abuses (to students) of the distribution system. It seems fair to judge that a return to a simple distribution requirement is "an admission of intellectual defeat. At worst, it serves up a mishmash of courses that are only superficially connected. At the very worst, it stimulates a modishness that caters to the immediate and the sensational, or that looks for esoteric or gnostic links because the ordinary canons of intellectual order are too repressive. Pascal once said that law without power is anarchy (and power without law is tyranny). One may extend the apothegm by saying that anarchy without intellectual order is perversity (and intellectual order without freedom is dogmatism)."[12]

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*No reasonable estimate is possible at this time. We may safely predict about 3,000 lower division "native" students plus an unknown number of transfer students who have not completed the G.E. requirements. "About 5,000" may be far too conservative.

F. The Integrative View

Advocates of this approach share the basic attitudes expressed in the Interdisciplinary View, but are far more extensive and less "disciplinary" in conception and applications. Although often termed "inter-area" rather than "inter-disciplinary," the Integrative View tends to place the several possible divisions of knowledge and classifications of methodologies in a secondary position. The primary assumption is that all knowledge is integral, that the relationships of ideas to experience create an interweaving that if cut up will lose both vitality and full significance. In attempts to apprehend this essential wholeness, courses and programs are created that focus on themes or problems of basic and continuing concern to mankind; or a single issue of exceptional contemporary importance; or another culture, past or present, sufficiently different that some apprehension of its wholeness will also allow the student a perspective on his own culture; or a concept that in itself affirms the inter-relationship of all life. With such an approach, it is argued, the achieved breadth of knowledge will always be relevant and of some significance, rather than fragmented or superficial.

Example

Candidates for a bachelor's degree at San Francisco State College must complete a minimum general studies requirement of 40 semester units, including a minimum of 24 semester units in one or more of the special programs of integrated studies described below. The special programs are of different durations and unit values:

1.	One-semester programs:	9, 12, and 15 units.
2.	Two-semester programs:	18, 24, and 30 units.
3.	Three-semester programs:	27 and 36 units.
4.	Four-semester programs:	40 and 48 units.

Through completion of programs of integrated studies and such additional course work as is needed to reach a total of 40 semester units, each candidate will satisfy the state requirement for two courses in each of four areas: Basic Subjects, Natural Sciences, Social Sciences, and Humanities. Students should consult their general studies advisers (the faculty of the special programs) about their total program.

Requests to enroll in a special program must be received by the Coordinator of that program before July 15 for fall semester registration and before December 15 for spring semester registration. The names and mailing addresses of the coordinators of the different programs may be found in the descriptions that follow.

Special Programs of Integrated Studies: Fall 1969

I. AGGRESSION: War and Peace; Conflict and Conflict Resolution (two semesters, 24 units; satisfies minimum requirements in Natural Sciences and Social Sciences and one course of the Humanities requirement).

II. BLACK AND WHITE AMERICA (one semester, 15 units; satisfies minimum requirements in Social Sciences and Humanities).

III. THE CITY (three semesters, 27 units; satisfies minimum requirements in Social Sciences and Humanities and one course of the Natural Science requirement).

IV. ASPECTS OF FORM (three semesters, 36 units; satisfies the minimum requirements in Basic Subjects, Natural Sciences, Social Sciences, and Humanities).

V. WORLD ECOLOGY (two semesters, 24 units; satisfies minimum requirements in Natural Sciences and Social Sciences, and one course of the Humanities requirement).

VI. CREATIVITY (three semesters, 27 units; satisfies the minimum requirements in Basic Subjects, Social Sciences and Humanities, and one course of the Natural Sciences requirement).

VII. POPULATION (one semester, 12 units; satisfies the minimum requirement in Social Sciences and one course of the Natural Sciences requirement).

VIII. THE WESTERN TRADITION (four semesters, 48 units; satisfies both the General Studies and the "U.S. History and Institutions" requirements; see "The Traditional View" for a description of such a program).

IX. THE WORLD OF 2000 A.D. (two semesters, 24 units; satisfies the minimum requirements in Natural Sciences, Social Sciences and Humanities and one course of the Basic Subjects requirement).

X. COMMUNITY SERVICE AND STUDIES (three semesters, 18 units; satisfies the minimum requirements in Basic Subjects and Social Sciences and one course of the Humanities requirement).

XI. ASIAN STUDIES (two semesters, 24 units; satisfies the minimum requirements in Humanities and Social Sciences and one course of the Basic Subjects requirement).

XII. THE PROCESS OF KNOWING (two semesters, 30 units; the following proposal for such a program was prepared for this report by Professor Edward B. Kaufmann, Director, Freshman Program of Integrated Studies, San Francisco State College).

"Traditionally, general education has taken as its base the known--what has been established as a body of knowledge within the respective major disciplines, along with their attendant methods, principles, and contents. Although the emphasis has been diversely placed for purposes of higher general education on the subject-matters per se, or on the methods of their cultivation, or on the skills requisite for their apprehension, or on themes and problems purportedly cutting across several subject-matters, or even on lists of great books--all of these approaches ultimately derive from the underlying conception of knowledge as product, as given, as a thing with its own corporate limits.

"On the other hand, to treat knowledge as process rather than as product* is to shift the focus of concern to the nature of rational activity itself. Let it here be emphasized that by rational activity is meant all that is peculiar and distinct to man in his apprehension and experiencing of the world in which he finds himself. Man experiences and apprehends his world by modes and processes which distinguish him from all other creatures. It is these modes and processes which constitute what I have termed "rational activity." Rational activity precedes knowledge, both generically and specifically; bodies of knowledge follow from such activity as its product. It is the exercise of rational activity by which man fulfills his function as man and moves to that kind of life for which he is peculiarly fitted. It is the specific business of higher general education to cultivate rational activity as activity, and not merely the products of such activity. This is what distinguishes higher general education from all other kinds of schooling, and especially from higher specialized training, with which it has persistently been confused and from which it has been derived as a kind of subsidiary or preliminary adjunct.

"The shift from the known to the knowable, from product to process, as the base for higher general education obviously entails a radical departure from the traditional types of curriculum and organizational patterns which have heretofore characterized programs of general education. Subject-matter disciplines cannot provide the divisions and the content for general education if such a shift is to be effected. The nature of rational activity itself must provide the appropriate principles. Insofar as the processes of rational activity are identifiable and distinguishable, it will be these processes themselves which will govern the organization and content of higher general education.

"No attempt can be made here to offer a definitive statement about the nature of rational activity, its component modes, their differentiations and relationships. While they may be distinguishable in thought, clearly they interpenetrate and are not separable in actual process. Let me therefore suggest --tentatively at best--some possible distinctions among the modes of rational activity as illustrative of generating principles for the organization of a curriculum of higher general education.

"Rational activity entails, among other processes, conceptualization, symbolization, judgment, communication. These distinctions are by no means exhaustive; still less are they exclusive. At best, they merely indicate certain strains of emphasis that may take prominence during various phases of rational activity. All of them undoubtedly entail imagination, creativity, ratiocination, intuition, reflection. But conceptualization, symbolization, judgment, and communication may be regarded as examples of the forms by which rational activity functions. As such, they provide an illustrative set of categories for the organization of the curriculum of higher general education. Each one of these forms may be used as the focus for a course of study.

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*Professor Robert Stollberg: "These are the terms in most common use among thinkers about the nature of science, too! I would like to see the basic analysis of general education place more and more specific attention on the 'process' facet, particularly in the area of the sciences."

"I. CONCEPTUALIZATION

"To conceptualize is to order and assimilate by means of concepts. All human activity above the purely vegetative level involves conceptualization, be it in the confrontation of natural phenomena, in the organization of social institutions, or in the creation of artifacts. The concepts utilized in any of these spheres is not necessarily limited or peculiar to any one of them--e.g., space and time, which enter into physics, history, art, and music. Furthermore, the modes of employing concepts are not limited or peculiar to any particular discipline--e.g., the use of dialectical reasoning in historical, philosophical, literary activity. A program of study focused around conceptualization would include the examination of documents which: a) speculate on the nature of conceptualization as such; and b) typically exemplify particular kinds of conceptualization in a variety of spheres and applications (e.g., scientific, mathematical, philosophical, artistic). The materials of the course would be drawn from works and documents which respectively embody these two functions.

"II. SYMBOLIZATION

"To symbolize is to externalize in determinate patterns internal activities and images by means of symbols. Symbols are made operative by verbal language, by number, by logical modification, by artistic image and iconography, by social convention, by motor habit. They are externalized discursively in sequential chains and presentationally as immediately intuitable wholes. Cybernetics, statistics, mathematical logic, linguistics, mythology, social and psychological conditioning illustrate the range of symbolic activity in which man is perpetually engaged and by means of which he expresses such engagement. A program of study focused around symbolization would entail the examination of: a) theories of symbols; and b) works embodying specifically symbolic processes and systems of symbolization (e.g., mathematical, linguistic, musical, iconographic).

"III. JUDGMENT

"Judgment is the activity of discriminating and evaluating. It involves comparison and reflection, cultivated through experience and practice, and selection according to norms and standards. Such activity permeates all human endeavors of whatever kind, deliberately and consciously or otherwise. Scientific inquiry as well as aesthetic criticism entail the operations of judgment in their respective endeavors; programs of social innovation and reform are necessarily judgmental in their operations; history and moral philosophy systematically invoke judgment in moving to their conclusions; works of fine art inevitably elicit judgment in their appeals to taste. A program of study focused around judgment would involve the examination of: a) theories which elaborate the methods and criteria of judging in a variety of spheres; and b) works and documents which embody judgmental processes in completing themselves and reaching their goals (e.g., jurisprudence, aesthetics, theology).

"IV. COMMUNICATION

"Communication is the process of transmitting and engaging thought, feeling, and experience between one agent and another. Historically, verbal and mathematical languages have dominated our conscious and deliberate communicative processes, but obviously they are by no means limited to these. While much conceptualization and symbolization are predominantly verbal, there are significant and by no means residual areas of human communication which are non-verbal and non-symbolic, especially those involving physical, biological, and motor activities. A program of study focused around communication should: a) continue the development of competence in the conventional modes of linguistic communication; and b) explore processes of communication embodied in non-discursive, non-verbal modes of presentation, including those of sensory and motor activities, ritual, and acts of direct intuitive apprehension, mystical and aesthetic.

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"In such a curriculum, it is apparent that many of the specific works and documents selected for investigation would or could appear in more than one of the basic categories of inquiry. Documents illustrative of one kind of process might well reappear under another aspect as illustrative of still other processes. That is, works and documents employed as curricular materials might pass from one segment of the program to another, as they lend themselves to appropriate application and exemplification within any one particular category. Such mobility would enhance the awareness of the ultimate unity of rational activity and promote the articulation and integration of the wholeness of that activity as its inevitable culmination. Consequently, a place must be provided in the curricular organization for the deliberate attempt to reunite the various phases of rational activity which have been stressed in the particularized courses of study in conceptualization, symbolization, judgment, and communication--to bring them together again into a unified and coherent whole. Such a master course would focus on the integration of the processes of knowledge, by examining the ways in which the various phases intersect, interact, supplement, and fructify one another. Such a course would provide the base for the integration of knowledge and for the coordination of the various component courses into an intelligible whole--a condition which surely does not obtain under the present system of subject-matter fragmentation in higher general education.

"In the course of such an integrated curriculum, the materials, methods, principles, concepts, contents, and structures of the various basic traditional subject-matter disciplines will have inevitably been traversed. But in the course of that traversal, the emphasis will have been on the how and why of knowledge rather than on the what. As such, the program could well provide a sound, disciplined preparation for entry into any subject-matter discipline which the student may subsequently wish to pursue as a specialization. But more relevantly, it will have provided him with the basis for cultivating within himself those fundamental activities by which man fulfills himself as man, realizes the function peculiar to his nature, and hence moves himself to that excellence of which only he is capable.

"Obviously, such a curriculum for higher general education entails a radical departure from the customs and habits in which both students and teachers have been nurtured. Above all, it calls for a radical reeducation of the faculty undertaking such a curriculum, for in the first place it means that we abandon our slavishness to our respective disciplinary specializations. It calls for a radical redisposition of institutional resources and administrative machinery. It requires a new freedom and new kinds of discipline. At its worst, such a program is not likely to perpetrate more grievous damage than that currently perpetrated by most programs of general education. At its optimum, it could open the way to that liberation of the spirit which our times and our students are so desperately clamoring for. It might even help make us more contemporary with our students, and move our students to become contemporary with their needs and interests as human beings in pursuit of the good life. And it might make all of us a little more open to wisdom, that state of grace possible to man in this life by his own power."

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Advantages. The program exemplifying the Integrative View possesses important virtues: 1) any of the special programs should demonstrate in its particular way the essential indivisibility of knowledge and the value and diversity of intellectual inquiry; 2) while allowing individual choice, the program also provides educational coherence; 3) through its focus on questions of both historical and contemporary significance, the program promises a high degree of personal relevance and involvement for both faculty and students; 4) by establishing a requirement for studies in available special programs, rather than in a specifically described program--and by the continuous development, revision, and replacement of special programs--this proposal offers exceptional adaptability to changing circumstances at the college and promises to maintain its vitality; and 5) the program encourages the development of "communities of discourse."

The last point is especially important. It is an ugly probability that freshmen at many large urban colleges will during their first year have meaningful human exchanges with only a few other students and perhaps no professors. If a few fortunate ones do find a group they can belong to, the activities of the group may very well be only dimly connected or in active opposition to the academic processes.

During their classroom hours, the freshmen may at times discover that their professors instruct--and that they are thus instructed; and by failing to achieve possible connections and exchanges in and out of classes, these young students can miss almost entirely the human relevance that justifies and ennobles learning--the human relevance that at one time or another each of us has hoped for and towards which we still aim our best intentions.

It is probably fair to say that this condition of impoverished learning exists far less at this college than at other similar institutions. But it should not exist at all, if we wish to provide a significant higher education for our students and ourselves. Any proposed program--but especially a General

Studies program--must facilitate and demand the creation of "communities of discourse" that will exemplify in themselves many of the humanistic values we profess.

The key concept throughout our discussion of the aims of the general studies program is "relationships." If possible, the design of the adopted General Studies program should embody and manifest that theme. If enrollments in each special program were set at about 75-100, with "block enrollment" the common procedure, this proposal would give faculty and students an excellent chance to create "communities of discourse."

Disadvantages. To require this proposal would create difficulties for those students who plan to major in programs with extensive lower division requirements, especially in the natural sciences (with expert advising, however, this difficulty would not be insurmountable).

Whether enough carefully planned and viable integrative programs can be developed in time to replace our present General Education requirements in September, 1969, poses a serious problem. However, whatever General Studies program is adopted by the College, it is hoped that special integrative programs may be developed and designated as acceptable for completion of specific requirements in the College's General Studies program.

II. The Common Learning

From this point of view, general education is concerned with imparting a describable body of knowledge that all educated men should possess. In practice this results in a program of specified, required courses. Divergent views arise, however, when the body of knowledge is described and the required courses specified.

A. The Ideological View

Proponents of this view believe that general education must satisfy the needs of a democratic society, which depends for its success upon the existence of literate, educated citizens who share an understanding of basic democratic values. This is the philosophic base of much curriculum planning in the public schools. Emphasis is placed upon reading, writing, and arithmetic; American history; principles of local, state, and federal government; American literature; American heroes, folklore, and ideals. As applied to higher education, this viewpoint urges an emphasis upon the American tradition and its roots in the European tradition, with 5th century B.C. Athens identified as "the cradle of democracy"; American "styles of cultural expression"; and contemporary American social problems. The arguments usually advanced in defense of such an approach to general education are primarily political and social; that without shared knowledge and values and a continuity of tradition, American democracy cannot survive; that without a common language we are unable to govern ourselves with any effectiveness; that without shared understanding and a continuing tradition, no society can endure. But perhaps even more persuasive arguments in support of this view are the personal ones: that the American individual cannot possibly achieve self-realization without a considerable understanding of, and historical perspective on, the underlying assumptions of his society and its culture and social structure (a creature of his society, the American cannot hope to act independently within it unless he is master rather than victim of its presuppositions); that since he must always study other civilizations from an American and Western viewpoint, the American student of other cultures who does not possess an adequate perspective on his own cultural assumptions will be unable to avoid distorted comparative judgments.

Example

Each candidate for a bachelor's degree from San Francisco State College must complete a minimum of 45 semester or 70 quarter units in approved general studies courses, following the pattern of requirements listed below.

Completion of this pattern will also satisfy the state legislative requirements in U.S. History and Institutions.

I. BASIC SUBJECTS . . . . .2 courses

A. One of the following courses:

English 6. Composition and Reading (focus on American language and culture)

English 110. Advanced Composition and Reading (focus on American language and culture)
Speech 11. Fundamentals of Speech (focus on American language and culture)
Speech 111. Public Speaking (focus on American language and culture)

B. One of the following courses:

Philosophy 39. Introduction to Logic
Philosophy 41. Symbolic Logic I
Philosophy 42. Introduction to Scientific Method
Mathematics 30. Mathematics in Human Affairs
Mathematics 31. Introduction to Modern Mathematics
Mathematics 32. Elementary Statistics

II. PERSPECTIVES ON AMERICAN CULTURE. . . . . .3 courses

Three of the following courses (in 3 different subject fields):

Economics 110. Economic and Social History of the United States
Education 101.1. Interpreting American Public Education
English 58. Introduction to American Literature
English 127. Communication and the American Cultural Community
English 157.2. American Literature 1840-1912
English 164.1. Early American Novel
History 170. Great Personalities in American History
History 172. The Founding of the American Nation
History 178.1-2. Diplomatic History of the United States
History 179. Immigrant and Minority Groups in American History
History 180. American Urban History
History 185. The South in American History
Humanities 188.1-2. The American Mind
Humanities 190. Styles of American Cultural Expression
Humanities 191. Architecture and American Life
Humanities 194. American Values
International Relations 153. American Foreign Policy--Decision Making
Music 153. Music in America
Political Science 10. Introduction to American Political Institutions
Political Science 105. American National Government: A Theoretical Approach
Political Science 110. The American Political System
Political Science 113. Development of American Political Thought
Political Science 140. Basic Issues in American National Government
Social Science 20. The Development of American Institutions and Ideals
Social Science 170. Perspectives on American Culture
Sociology 179. American Society

etc.

III. HISTORY OF MANKIND TO THE NINETEENTH CENTURY. . . . . . .4 courses

Four courses (in at least three different subject fields) selected from three or four of the following categories:

A. Prehistoric and Primitive Man

Anthropology 21. General Cultural Anthropology
Anthropology 22. General Social Anthropology
Anthropology 124. Primitive Religion
Anthropology 125. Primitive Society
Art 191.1 Primitive Art

etc.

B. Ancient Civilizations

Anthropology 141. Civilization of Ancient Mexico and Central America
Anthropology 142. Civilization of Ancient South America
Art 191.2. Classic and Early Christian Art
Classics 80.1-2. Classical Civilization
Classical Archaeology 150.1-2. Ancient Egyptian Civilization
Classical Archaeology 154.1-2. Ancient Mediterranean Mythology
History 111.1-2. Ancient History
History 115. Ancient Near East
History 190. Asian Civilizations
Humanities 160. Chinese Civilization
Humanities 161. Chinese Intellectual Traditions
Humanities 180.1-2. Classical Culture
Physical Science 190. Ancient Science
World Literature 101. The Bible as Literature
World Literature 105. Greek and Roman Drama

etc.

C. Mankind from the 6th to the 19th Century

Art 191.3. Medieval Art
History 121.1-2. Medieval History
Humanities 181.1-2. Medieval Culture
World Literature 173. Medieval Literature
Art 191.4. Renaissance and Baroque Art
History 128. The Renaissance
History 129. The Reformation
History 131.1-2. History of Early Modern Europe
Humanities 182.1-2. Renaissance Culture
Humanities 183.1. Baroque Culture
History 145. Nineteenth Century Europe
Humanities 184.1. Romanticism and Impressionism
World Literature 176. European Romanticism

etc.

D. General Survey Courses

Art 190.1. Western Art
Art 190.3. Oriental Art
Art 191.7. History of Architecture
History 4.1-2. History of Western Civilization
History 119.1-2. History of Africa

History 191.1-2. History of the Far East
History 192.1-2. History of China
History 193. History of Japan
History 195. History of India
History 196. History of Southeast Asia
Music 157. Exotic Music
Music 159. Latin American Music
Philosophy 171. Religions of Mankind
Philosophy 173. Indian Philosophy and Religion
Philosophy 175. Near-Eastern Philosophy and Religion
World Literature 40. Masterpieces of World Literature
World Literature 52. The Epic and Heroic Tradition in World Literature
World Literature 151. Chinese Literature

etc.

IV. TWENTIETH-CENTURY CIVILIZATION. . . . . .4-5 courses

A. Two or three of the following courses (in at least two different subject fields):

Biology ___. Twentieth Century Scientific Thought: the Biological Sciences
Physical Sciences ___. Twentieth Century Scientific Thought: the Physical Sciences
Philosophy 142. Philosophy of Science: the Natural Sciences

etc.

B. Two or three of the following courses (in at least two different subject fields):

Art 190.2. Modern Art
Economics 125. Current Economic Issues
Education 100.2. Public Education in Contemporary America
English 53. Contemporary Literature
English 141. Literature and Ideas: the Modern Temper
English 164.2. Modern American Novel
English 167. Poets of Today
English 168.1. Modern Poetry in English
English 176. Modern British and American Drama
History 146. Recent European History
History 174.1-2. Recent History of the United States
Humanities 185.1. The Modern Era in Western Culture
Humanities 185.2. Contemporary Culture
Music 158. Historical Survey of Jazz
Philosophy 122. Modern Political Philosophies
Philosophy 178. Modern Religious Thought
Political Science 117. Contemporary Social-Political Doctrines
Political Science 144. Political Communication and Opinion
Psychology 115. Learning
Psychology 116. Perception
Psychology 117. Motivation

Psychology 152. Theories of Personality
Radio-Television-Film 168. Film Appreciation
Social Science 30. Contemporary Economic Society
Social Science 40. International and Intercultural Relations
Social Science 160. The Individual in Modern Society
Sociology 5. Introduction to Sociology
Sociology 45. Social Problems
Sociology 161. Race and Ethnic Relations
World Literature 128. Modern French Literature
World Literature 153. Modern Chinese Literature
World Literature 188. Modern Continental Drama
World Literature 189. Modern Continental Novel

etc.

C. THE RIGHTS OF MAN . . . . .1-2 courses

One or two of the following courses:

Philosophy 5. Introduction to Ethics
Political Science 173. The Bill of Rights and Concepts of American Freedom

etc.

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Advantages. This proposed program is a liberal interpretation of the ideological view, adapting it to the special circumstances of San Francisco State College and American society in the late twentieth century. Recognizing the diverse interests, needs, abilities, and levels of achievement of our students, the proposed program allows considerable elective choice within defined areas. Because America in the late twentieth century is a world power, with global relationships and responsibilities, the study of American culture has been placed within a context of all mankind, from primitive to modern man, in most regions of the world: Asia, Africa, the Middle East, Europe, and Latin America. The "Twentieth-Century Civilization" area, by giving emphasis to the study of modern scientific thought, affirms the dominant role of science in twentieth-century culture, while still encouraging the student to examine the characteristic values, attitudes, and ideas of modern man as expressed in literature, art, politics, philosophy, etc., The need for humane values is recognized in the requirement for studies in moral theory or the moral tradition. Finally, this proposal acknowledges the college's responsibility to graduate literate, clear-thinking citizens by requiring instruction in both communication skills and critical thinking.

Although the program is an elective one, through its pattern of elective areas it does insure that every student's program will possess some coherence--both cultural and historical (this guarantee of coherence is rarely possible when the elective areas represent divisions of knowledge, e.g., Natural Sciences-Social Sciences-Humanities). The degree of possible coherence will increase as the faculty develops new courses for the designated areas (for the most part, the courses listed were selected from those currently offered). With proper advising, individual programs of exceptional coherence and relevance can be constructed.

Most importantly, this proposal promises to implement most of the aims of general studies described in Part One of this report, by encouraging students to become aware of the underlying assumptions of their culture and time and to relate that awareness to the history of mankind; to increase their awareness of humane values; and to develop basic abilities.

Disadvantages. Although somewhat controlled, the elective choices within each area--especially Areas II ("Perspectives on American Culture") and IV ("Twentieth-Century Civilization")--are so numerous and varied that a meaningful selection of courses will be difficult for the student and his adviser. To be truly effective, this proposal would require:

1. Development of courses in Area II that clearly stress the underlying assumptions of American society and its culture and social structure. Among the courses listed in Area II, those that seem most appropriate are English 127; Humanities 188, 190, 191, and 194; Political Science 140; Social Science 20 and 170; and Sociology 179.

2. Development of courses in Area IV that clearly stress the underlying assumptions of modern culture. Among the courses listed in Area IV, those that seem most appropriate are English 141; History 146; Humanities 185.1-2; Philosophy 122 and 178; Political Science 117; and Social Science 160.

3. The construction of model programs that would demonstrate some of the elective possibilities (e.g., the possibility of constructing a program centering around "Asian Studies").

B. The Traditional View

The traditionalists believe that the cultivation of the rational powers of the mind is the proper concern of education and that this training can best be accomplished by allowing students to "confront minds far better than their own (chiefly through reading) and respond to the confrontation. . . ."[13] Mankind has managed to nurture only a few truly great minds, and most of these have emerged during brief, rare periods of high civilization. Gifted with extraordinary powers of vision, thought and language, these few prophets, poets, and moral, social, and scientific philosophers have shaped the course of our civilization and can shape our lives. Their works represent the important and enduring legacy of man. Therefore, the essential learning that educated men should share is the intensive study of those literary and philosophical works which most profoundly and definitively confront the timeless, universal concerns of man.

"The medium of liberal education is that portion of the past which is always present. It consists of the liberal arts, literary and mathematical, because they control thinking whenever thinking is done; and equally it consists of the great works in which meaning has been given to the ideal statement that human life is itself an art."[14] The emphasis is first, not upon subject matter, but upon the arts of writing and mathematical reasoning which can liberate man by empowering his intellect. Second, equal emphasis is given to selected readings--those works that can be called great because they are always present, profoundly relevant to every generation, exemplifying in themselves ideal possibilities of human achievement.

Advocates of this view present the following arguments: since the time for education is limited, we should concentrate on the essential; that the training of the intellect is the essential aspect and primary responsibility of higher education; that we should devote our limited resources to this primary task, the training of the intellect, for this is the task we are best equipped and most obligated to accomplish; that the student will learn far more from confronting a great mind than from confronting an ordinary mind; that the experience of studying Plato, Galileo, Shakespeare or Freud may affect the student's life, while the study of a textbook may affect no more than his grade; that the ends of such instruction are always moral as well as intellectual.

Example

Candidates for a bachelor's degree from San Francisco State College will complete the following three-semester, 48-unit general studies requirement (satisfies state requirements in "General Education" and "U.S. History and Institutions").

Each student will complete the four units in the sequence described below. Because each unit is concerned with a particular historical period, completion of an earlier unit is a prerequisite for enrollment in a later one.

The emphasis in each unit is upon the varieties of contemporary relevance discovered in the works that are studied.

Unit I. (12 semester units)

Literature I. The Greek Period. . . . . 4 units

Selected works of Homer, Aeschylus, Sophocles, Euripides, and Aristophenes.

History of Ideas I. The Greek Period. . . . . 4 units

Selected works of Plato, Aristotle, Lucretius, Herodotus, Thucydides, and Epictetus.

Natural Science and Mathematics I. The Greek Period . . . 4 units

Selected works of Aristotle, Euclid, Archimedes, and Apollonius, with laboratory demonstrations and applications.

Unit II. (12 semester units)

Literature II. From Rome to the Seventeenth Century . . . 4 units

Selected works of Vergil, the Bible, Dante, Chaucer, Rabelais, Donne, and Shakespeare.

History of Ideas II. From Rome to the Seventeenth Century. . . . . 4 units

Selected works of Plutarch, Plotinus, Tacitus, Augustine, Anselm, Aquinas, Machiavelli, Calvin, Montaigne, and Bacon.

Natural Science and Mathematics II. From Rome to the Seventeenth Century . . . . 4 units

Selected works of Nichomachus, Ptolemy, Galen, Copernicus, Gilbert and Kepler, with laboratory demonstrations and applications.

Unit III. (12 semester units)

Literature III. Seventeenth and Eighteenth Centuries. . . 4 units

Selected works of Cervantes, Milton, Racine, LaFontaine, Swift, Fielding, Voltaire, Schiller, and Blake.

History of Ideas III. Seventeenth and Eighteenth Centuries . . . . 4 units

Selected works of Descartes, Hobbes, Spinoza, Pascal, Locke, Berkeley, Leibniz, Hume, Gibbon, Rousseau, Smith, Kant, and De Tocqueville, plus documents from American history.

Natural Science and Mathematics III. Seventeenth and Eighteenth Centuries. 4 units

Selected works of Harvey, Galileo, Descartes, Newton, Huygens, Leibniz, and Lavoisier, with laboratory demonstrations and applications.

Unit IV. (12 semester units)

Literature IV. Nineteenth and Twentieth Centuries . . . . 4 units

Selected works of Goethe, Stendhal, Flaubert, Tolstoi, Dostoevsky, Melville, Baudelaire, Valery, and Kafka.

History of Ideas IV. Nineteenth and Twentieth Centuries . 4 units

Selected works of Hegel, Kierkegaard, Marx, Nietzsche, W. James, Pierce, Jung, and Whitehead, plus documents from American history and the United Nations Charter.

Natural Science and Mathematics IV. Nineteenth and Twentieth Centuries . . . . 4 units

Selected works of Lobachevski, Darwin, Mendel, Freud, and Einstein, with laboratory demonstrations and applications.

* * * * *

Advantages. Through the use of four-unit courses, a number of gains can be realized: the literature courses can offer considerable instruction in writing and the History of Ideas courses can give continuing attention to the processes of critical thought (these are special emphases; it is assumed that written work and critical thinking will be the common concerns of all three courses); and the Natural Science and Mathematics course will be allowed the latitude necessary for its joining of mathematics and science and its laboratory applications.

By simultaneously studying the different aspects of one historical unit, the student will gain an unusual awareness of cultural inter-relationships and of the force of an epoch's style. If "block enrollment" procedures were also used (at least for some of the sections), this approach would also allow a "community of discourse" concerned with a body of related studies.

Disadvantages. A primary objection is that the study is limited to the Western tradition. An educated person in the late twentieth century should possess a world perspective (but if one were to add a similar sequence in the Eastern tradition, it would result in a total B.A. program).*

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*Professor George Feliz: "So let's add the sequence in the Eastern tradition and give the A.B. for its completion. The dearth of Eastern studies should be corrected; Chinese studies are a good base."

III. The Whole Person

In the nineteen-thirties and nineteen-forties, a third approach to general education developed, in opposition to both the "Breadth of Knowledge" and "Common Learning" theories. Focused on the needs of individual students, the new "instrumentalist" curricular philosophy aimed at the development of the self-realized individual, or "whole person." The established approaches to general education were attacked for their emphasis on instruction rather than learning, reading lists rather than individual needs, course descriptions rather than educational experiences, the divisions of knowledge rather than its unity, and the absorption of information rather than the process of knowing.

One of the most influential statements of the instrumentalist's position was presented by Harold Taylor in 1952: "In place of a fixed aim or fixed principles for education, the instrumentalist position is that aims and principles are to be defined in terms of the growth of maturity and of personal qualities within the student and not in terms of an intellectual discipline for training the reason.

". . . The basic assumption upon which the instrumentalist rests is that truth and goodness are found through inquiry and active search, through the experience of finding that certain values, ideas, and acts _are_ true and good. Beneath this assumption lies a deeper one, that the human reason is a part of nature--that part of which acts to conceive goals and standards by which life, truth and morality can be judged. The analysis and refinements of experience then provide the principles and standards which both serve as tests and which themselves are tested in the context of further experience.

"Reason and emotion, that is, knowing and wanting, are described as parts of an organism at work in ways natural to itself, and the emphasis is placed upon integration and continuity--the integration of the passions and the intellect, of thought and action, of heredity and environment, of the individual and society, of the past and the present, of knowledge and values, of matter and mind. This marks a fundamental difference from the rationalist way of thinking, where the method is to mark off segments of reality from each other, and to stress differences and discontinuities between concepts. For example, liberal education for the rationalist is separated from vocational education, the worker from the intellectual, the artist from the scientist, the past from the present, truth from its context, and education itself is conceived of as a separate term for disciplines and training in the realm of ideas.

". . . Behind this difference is the ultimate distinction between the idea that thought is the primary reality of existence and the idea that existence itself, and consciousness of that existence, is the primary reality out of which everything else comes.

"The theory of human nature of the instrumentalist develops from this point. The individual consciousness, reacting to the unique circumstances in which it finds itself, begins to form its own pattern of behavior, emotional, intellectual, physical, all at once, and begins to make for itself its own life. Then follows the basic moral assumption that within each individual there exists a potential for growth toward co-operative ways of living, thinking, and acting and that these ways produce a richer and more satisfying life for the individual and his society than others reached by other methods . . . . The moral element in the instrumentalist philosophy is the insistence upon the value of free spontaneous growth.

"In operation, an educational system of this kind places its emphasis upon the individual student and the quality of his experience and tries to arrange an educational environment in which it is possible for the individual to find his own way toward full development. This has partly to do with subjects in the curriculum and partly to do with the relation between the needs of the student and the knowledge available to meet them. The system changes its methods and principles as it goes along and as the needs of the individuals and their society change. Decisions as to what should be taught are made by reference to the usefulness of the knowledge in everyday life. Knowledge is conceived of, not as an end in itself, but as a means to a more abundant personal life, and a stronger, freer social order.

"In terms of general education in American society, the instrumentalist philosophy sets up two criteria for planning a curriculum, (a) what kind of knowledge and experience can contribute to a more abundant personal life, and (b) what kind of knowledge and experience can contribute toward a stronger and freer social order?"[15]

A. The Relevant Program

Because programs based on the instrumentalist approach give great emphasis to personal, social, and occupational development, their requirements tend to concentrate heavily in the behavioral and social science, and considerable stress is placed on the contemporary. This can be observed in the 1948 San Francisco State College general education program:

1.	Personal Development and Occupational Orientation. . . .	6 units
2.	Basic Language Communication	5 units
3.	Human Biology and Health, Understanding the Physical World, Social Impact of Science, Knowledge of Basic World Resources.	10 units
4.	Home and Family.	2 units
5.	Developing Experiences in the Creative Arts.	2 units
6.	Developing Physical Fitness and Recreational Interests .	3 units
7.	Establishing the Concepts of Values and a Philosophy of Life.	5 units
8.	Understanding Basic Social Institutions.	12 units
	Total.	45 units

(It should be observed that since its inception this program has shifted its philosophic base--but never completely. During the first twelve years, it became increasingly "interdisciplinary"; during the past eight years (with the introduction of "G.E. variants") it has moved toward the "introductory view." As a result, the current "College Pattern" is a conglomerate expression of instrumental, interdisciplinary, and introductory views.)

Of necessity, programs based upon the instrumentalist philosophy vary greatly. They must be adapted to the needs of a particular student body and must also be devoted to constant review and change. Adequate planning and review would require both initial and follow-up psychological testing of our students, rather thorough analysis of Bay Area community life, and the accumulation and analysis of data about our students' cultural background, economic status, high-school preparation, academic achievements, and intellectual potential.* Considerable perspective upon the physical, social, and cultural aspects of the college community would also be necessary. Based upon the accumulated knowledge, we might construct a realistic and meaningful program (or a number of alternate programs) for our students. (With the establishment of procedures of institutional research at this college, we should have such information available for all curriculum planning groups; almost no information about our students is available at this time.)

* * * * *

Advantages. The wisdom of developing a curriculum based on adequate knowledge of our students and directed toward the fulfillment of individual needs can hardly be questioned.

Disadvantages. But at the same time, it seems questionable to advocate a program of required courses in order to fulfill individual needs. Generalizations about the needs of a large number of students can be referred directly only to a fictional average student. A pattern of required courses based on such generalizations cannot adequately fulfill the needs of any individual student.

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*In developing the 1948 program, a representative sample of 198 S.F.S.C. students (96 men, 102 women) completed questionnaires on the following subjects: personality adjustment; ideological and religious adjustment; educational goals; political-social-economic attitudes, information and behavior; student health and practices; adequacy of personal services of the college; career aims; student finances; social attitudes and behaviors; leisure time activities; and problems of general welfare. They also took the following standard tests:

- The Harrover-Erickson Group Rorschach (with enough proctors to make inquiry as full as possible);
- The Ohio State University Psychological Examination;
- The Peabody Test of Library Information;
- The Cooperative Council Spelling Test;
- The Stanford Advance Arithmetic Test (comprehensions section);
- The Seashore Kwalwasser Test of Music Aptitude;
- The Barrett-Ryan English Composition and Grammar Test;
- The Minnesota Scales for Social Preference and Behavior; and
- The University of California Public Opinion Survey Attitude Scale (to measure ethnocentrism, pro-fascist tendencies, and political-economic conservatism).

B. The Individual Program

If the college believes that its curriculum should attempt to fulfill the needs of individual students, it would be far more practical to devise the means for allowing each student to fulfill the aims of General Studies in his own way. The coherence that we are presumably seeking does not reside in a collection of courses, but in individual students as a result of a number of educational experiences. As Professor Russell Thomas remarked, there are no "courses *in* general education; a general education is the hoped-for *consequence* of instruction and learning." The coherence of a program of general studies derives in part from our shared understandings of the educational aims common to all general studies courses--and the acceptance by all of us of the continuing responsibility for clarifying, reaffirming, and bettering those aims. More importantly, coherence will depend upon the synthesis that each student is encouraged or able to make, through a greatly changed and improved system of advising. Whenever and wherever private syntheses occur, however, they will create relationships among a host of past educational experiences, both formal and extra-formal, that can be neither predicted nor institutionalized. From this viewpoint, then, since there can be no single pattern of "coherence" applicable to all students, or even to any two students, some version of The Individual Program is the most educationally defensible proposal that the college can support.

Example

To be eligible for the bachelor's degree from San Francisco State College, the candidate shall have completed a minimum of 40 semester units of General Studies consistent with Title 5, Section 40405, "General Education-Breadth Requirement," *California Administrative Code*.

In recognition of the uniqueness of each individual student's constellation of background, talents, interests, and goals, and with the realization that no single pattern of educational experiences can accommodate the needs of all students, the State requirement has been adapted at San Francisco State College to permit maximum personalization of General Studies experiences.

In fulfilling the aims of general studies at San Francisco State College, courses, course-sequences, and special programs will be selected by each student in consultation with his general studies adviser.

The individualization of each student's General Studies program is predicated upon a close relationship between student and adviser. The climate of advisement at San Francisco State College enables the student to seek and find personal guidance as he develops his own General Studies program.

It is the student's responsibility, in developing an effective relationship with his adviser, to become familiar with the variety of General Studies alternatives available, and to indicate those specific options which may especially attract his attention.

The current *College Bulletin* contains information regarding courses and special programs approved for General Studies credit. A discussion of the aims of the General Studies Program and examples of several different programs may be found in the *General Studies Handbook*.

* * * * *

Advantages. This can be by far the most productive and, at the same time, unrestrictive program by creating a great number of alternatives for students and faculty without neglecting the fact that greater choice demands greater responsibility and wisdom. Its flexibility operates mainly on two levels:

A. From the student's point of view, it allows each student, even from presently available courses, to either design his own General Studies program or to follow one of the views presented in this report; so that a student could choose between The Interdisciplinary View, The Introductory View, The Organic View, The Ideological View and special programs (Integrative View). Other approaches could also be utilized if students and faculty involved put some effort into it (e.g., The Traditional View, perhaps not the most immediately popular approach, but a very solid and useful one, might first be offered to interested students through a combination of courses and special study). To insure that students approach the variety of alternatives with an articulated and informed understanding of their needs and options, the Program provides a strong advising program that might include a Freshman Seminar to explore the meaning and applications of education and a requirement that each student work with an adviser to develop a definite rationale for his individual program. A crucial aspect of education is that a person can only learn when he is ready for it. The scheduling flexibility of this Program would allow students to schedule their classroom experiences so that they would occur at the time of most impact.

B. From the point of view of the College this Program allows the faculty to offer and experiment with a number of approaches, wherein each approach is an effort in one of many directions, each with its own validity and integrity. These approaches may take the form of special programs or may be a reflection of the total course offerings. The greatest college-wide benefit to be derived from this program would be the constant dialogue that would of necessity occur around the forms and meanings of the learning process.

Disadvantages. Without an effective advising program, this approach could force students to make choices not based on articulated and informed understanding, in which case the General Studies experience could turn out to be a disjointed one, and its quality limited to the quality of the individual General Studies courses taken. Furthermore, in spite of a strong advising program, an apparently meaningful choice in the Freshman year might eventually lose much of its usefulness; in which case, also, the total effect would be one of individual courses rather than a whole program.

This program might also cause a tendency for two-year programs rather than three- or four-year programs.

IV. Other Approaches

A. From Professor James Stone, Coordinator, American Studies Program

1. Definition. In the College Bulletin we now say only that we provide a "liberal arts base" for special and vocational studies, and we speak elsewhere of "liberal arts majors and minors." We do not seem to conceive a liberal arts education to be the total commitment of our undergraduate program. Yet, we should say at least as much as does the Master Plan for the California State Colleges:

   ". . . a general liberal education" is the principal purpose of the State College curricula; it embraces the "knowledge, concepts, and methods of study in the humanities; the natural sciences . . . ; and the social sciences, "both foundational and advanced; and the support of State College programs derives from their fulfillment of their goals to the point of excellence.

   In this light neither the liberal arts majors and minors, specifically, nor even General Education can claim to constitute the liberal arts dimension of the B.A. degree, nor should any subdivision fail to contribute to the total liberal arts objective. Rightly and evidently, the Bachelor of Arts must be conceived in comprehensive as well as specialized terms and as a total goal. If this perspective is challenged, then there must occur a confrontation between those who narrowly conceive the liberal arts degree and those who accept the breadth, as well as the depth, that a liberal education requires. Too, there must be a confrontation between any who conceive that a liberal education occurs within some fragment of the student's entire career--"the major" or "General Education"--and those who recognize the need for liberal education at all times and at all levels in the educational process.

2. Operations. If the College will accept a definition of liberal arts education that at least approximates that stated in the Master Plan (to say nothing of the age-long traditions of liberal education), a simple, minimal operational design would be:

   For the Bachelor of Arts degree, all students shall satisfactorily complete 180 quarter units of work distributed as follows:

   I. Basic and exploratory studies: as governed by the College Instructional Policies Committee, including basic courses in English language and other learning skills; American civil institutions; units allotted for general exploration and free election; social action or experimental courses.

   -- 30 units

   II. General Studies: as governed by the General Studies Council, including studies within each of the Areas of Natural Sciences, Behavioral and Social Sciences, and Humanities and Creative Arts. Specifically, the General Studies component of the liberal arts degree must include:

(a) 20 units in each Area except that in which the student chooses his departmental major; (b) an additional 20 units of course work in any Area, but not in the student's departmental major; and (c) among the total of 60 units, at least four upper division General Studies courses.

-- 60 units

III. School Studies: as governed by the School in which the student takes his departmental major,* including upper division course work distributed among subjects in the School but not including the subject of the student's departmental major (nor courses applied to the Basic and General Studies components of the liberal arts degree).

-- 30 units

IV. Departmental or Specialized Studies**: as governed by the Department in which the student chooses his major and comprising such departmental and non-departmental courses as his faculty prescribes.

-- 60 units***

*Schools may prescribe or permit "School Studies" in fields other than those within the governing school itself.

**May be authorized interdepartmental programs.

***Programs requiring more than 60 units are authorized if the course work beyond the 60-unit level is outside the department itself.

Anyone will recognize that simple definitions and operational outlines do little to develop a liberal arts education; they may, however, help prevent unacceptable alternatives from appearing by default.

B. From the Department of Economics

I. Premise

A good general education should make a person at ease rather than in conflict with or mystified by his environment: that is, the educated man should understand, be able to cope with, and find esthetic joy in his environment.

Conclusion

The well-educated man knows something about his physical world (the physical and biological sciences), his fellow man (the social sciences) and the cultures created by his species (the humanities and arts). Thus the well-ordered education will include at least samplings of these three areas.

Education optimally occurs both inside and outside the classroom. Entering college should mark a commitment to a varied and continuous process of learning and learning experiences. Every student entering the college should be made aware of this; aware of the meaning and nature of education and educational institutions; aware of the resources, techniques and tools available to the scholar; as well as being provided an incentive for creating for himself a meaningful, rich educational package that fulfills more than merely vocational ends.

II. The following proposal constitutes a basic plan for revising and fulfilling the general education requirements at SFSC, and for developing a dynamic and experimental approach to general education. The plan, which has been prepared as a reaction to earlier proposals of the SFSC Ad Hoc General Education Committee, includes a specified program of 60 quarter units. Features of the proposal are as follows:

1. Every student who aspires to graduate from SFSC will be required to complete some variation of college-approved studies in each of the following categories: English competence, behavioral and social sciences, natural sciences and mathematics, and humanities and the arts.

2. Within this framework of requirements, students will have the opportunity to choose sequences, courses on issues and problems, or other types of offerings.

3. Individual faculty members, as well as departmental and school entities, will be encouraged to propose changes and innovations conducive to the development of an educational program significant for students.

4. A synthesis of the program will be provided through college-wide participation in an introduction to higher education, a program of comprehensive examinations, and a persisting effort in policy development, research, and evaluation under the guidance of a representative SFSC committee.

5. Exceptional students, ranging from the handicapped to the gifted, will have the opportunity to explore and to develop their capacities more efficaciously than is possible under the normal classroom situation.

6. The program will serve all SFSC students by being both vertical and horizontal in character (this implies that the appropriate Faculty committee will propose criteria or specifications for general education courses given principally for freshmen and sophomores, as distinguished from general education courses designed principally for juniors and seniors).

Pattern of Requirements. The proposed pattern of 60 quarter units will be constituted as follows:

Competence in English--a two-quarter sequence in composition and speech, including also literature in the second quarter. If an SFSC examination is passed at the time of admission to the College, an advanced sequence in reading, writing, and literature will be substituted. 10 units.

A General Education Pro-Seminar, a two-quarter sequence in the characteristics, issues, and trends of American higher education, including explorations of the major issues and the opportunities for study and for careers in individual fields. 10 units. (See Note 13)

Behavioral and Social Sciences--a choice of a sequence, or courses in themes or issues. 15 units.

Natural Sciences and Mathematics--a choice of a sequence, or courses in issues or themes, including biological science and physical science, mathematics or statistics. 15 units. (Waiver of 5 units of mathematics or statistics possible by passing regularly scheduled SFSC examination.)

Humanities and Arts--a choice of a sequence, or courses in issues or themes, drawing upon resources of the School of Creative Arts and the School of Humanities. (This requirement is independent of the ten-unit English requirement above.) 10 units.

A required General Education Exam created to be completed by all but junior transfer students by the end of the junior year. (See note 14)

III. Notes on the Program and Its Administration

1. Tutorial and individualized study programs will be available to exceptional students who apply and are selected for such work. These programs may include seminars, field work, cultural activities, or other arrangements, all of which will be under the supervision of a faculty member. Such studies may include up to 30 units of the total requirement of 60 units. Exceptional students may include those who give evidence of a high level of scholarship, or have distinctive weaknesses in language or in academic and cultural backgrounds.

2. Each student will complete at least 10 units of study in interdepartmental or inter-area (interdisciplinary) courses. Courses which deal with issues and themes may be in this category.

3. Each student will complete at least 10 units of study in block enrollment courses (the same students in two or more courses) during one semester of the freshman or sophomore year.

(This requirement would not apply to transfer students who enter with more than 30 units of credit.)

4. Entering freshmen should take at least 30 units of the required pattern during the first two years of full-time work, or its equivalent in part-time study.

5. Students who transfer to SFSC in advanced standing will complete the remainder of general education requirements by completion of principally upper division courses.

6. Work credited for a major will not be credited also as fulfilling a requirement in general education.

7. General education courses will be subject to the approval of a General Education Committee (or sub-committee of the Undergraduate Curriculum Committee), and reviewed periodically by the General Education Committee.

8. A Director of General Education will coordinate the introductory course in higher education, and will have a staff allocation in order to assist in and coordinate the development of general education. All staff allocations for general education planning and instruction should be designated in order to assure adequate protection for the development of other programs, and also to maintain a continuing commitment of full-time faculty members to the general education program.

9. A continuing college-wide dedication to improved instruction and learning will be facilitated by a representative advisory committee. This body will concern itself with informational and technical services and facilities directly designed to stimulate and assist faculty members in making instruction more effective and significant for students. Attention may be given to fostering voluntary seminars of faculty members, consultation with students, exchange of ideas on teaching, teaching aids, and approaches to instruction inside and outside the classroom.

10. Should the quarter system not be immediately adopted, this program may be adjusted by converting quarter units to semester units.

11. The commitment of the college to this program should be manifest through appropriate funding for all its component parts.

12. The General Education Pro-Seminar would be a full year course, mandatory for entering freshmen and sophomores, optional for entering juniors and seniors, designed to stimulate thought about:

--the nature and history of the University;
--the nature of the educated man;
--the resources of the scholar;
--the fields and disciplines that make up present day knowledge;
--some of the important controversies, problems, and discoveries occupying the academic mind.

The Format:

A series of lectures and presentations to be given twice a week and attended by the whole class; each presentation to form the subject matter for a smaller seminar meeting. The course would be given over two quarters with ten units credit.

The presentations would have three stages. In the first stage, the General Education Coordinator and his committee would assume direct responsibility. The subject matter would consist of the history and theories of education, the competing definitions of the educated man, and the place of SFSC and the individual student in the "cosmos." The second segment would be on the resources and tools of scholarship and would be the responsibility of professional librarians. The rest of the year would be segments given to various departments, schools, and institutions within the college.

In these presentations, a premium would be placed upon the creativity and originality of the various departments. As an operational matter, these sessions should be looked upon by the departments as a chance to show themselves to the students, to tell their story - but they should not and must not be regarded as recruiting talks. The presentations should be general in nature, with an issue or problem-type orientation. The presentations could be a survey of the discipline on a sub-field within the discipline or an example of some contemporary or post problem or issue confronting the discipline. (Examples: Anthropology - the disorientation of the Indian off the Reservation; Physics - the nature of laser; Biology - the problems and techniques of the heart transplant; Economics - the impact of Defense Spending etc.. Departments might want to get together for a block of time - the last topic could, for example, be a joint venture between Business, Political Science, International Relations and Economics).

Obviously the presentations do provide the means for departmental recruitment. Printed information about majors, programs, courses etc. can be distributed by any department at its presentation.

The idea of these presentations would be to give the student as wide an exposure to all the areas of knowledge as possible--and at the same time to stimulate him toward developing some of the critical and analytical thinking that we like to believe characterizes the scholar. If done well, these presentations should not only enrich the student's mind but enable him to make more rational and meaningful curricular choices - in G E., in his major, and his electives.

In conjunction with the presentations would be seminars for in depth probing of some of the ideas generated in the presentations. These seminars should not have more than 15 to 20 students and would meet twice a week, to discuss each of the presentations for the week. They should be led by faculty members who want to perform this function as part of their regular teaching load. The seminar leaders would form with the General Education Coordinator, the General Education Committee. Optimally, a reserve pool of graduate students could be used by the seminars as resource people say aiding a Drama Professor handling the seminar on the Physics presentation. Because these students would participate in a number of seminars they would aid in providing continuity and cross fertilization to the various groups. The seminar leaders would be drawn from the entire faculty, including any administrative or library personnel with the requisite qualifications, grades would be pass-fail. Each seminar could have a group project, take field trips, attend cultural affairs together, participate in the life of the ghetto, put on a play, make a film, as well as performing the presentation discussion task.

These seminars could perform many important education and institutional functions--

1) help the student dispel the "I am a cipher" notion,
2) provide him with an early chance to be an active rather than passive participant in the educational process,
3) sharpen his ability to verbalize and reason orally,

4) provide him with an on-campus "reference group",
5) develop at an early stage, a faculty-student interpersonal relationship,
6) act as a channel of communication between the new students and all segments of the College.

The whole package should expedite the student in his efforts to integrate and make sense of the interrelationships between the bits and pieces of knowledge that characterize education in the format of courses.

13. The G.E. exam would not be graded on a pass-fail basis, but rather in a way to let the student know how well he achieved his (and our) goal of becoming an educated man.

The test would be made up by the coordinators of the testing service and General Education from lists of questions submitted from every department of the College. There would be student participation in the designing of the exam at every stage of its development. These students would be those who had performed with honors on the previous year's exam. (Additional spaces on some of the committees would be kept open to culturally disadvantaged students so as to avoid some of the pitfalls involved in question formulation.)

(An important by-product of this examination would be its usefulness to the faculty in assessing the strengths and weaknesses of our general education program.)

Footnotes to Part Two

[1] The Harvard University Committee on General Education found "five major approaches to the problem of general education": 1) distribution requirements, 2) comprehensive survey courses, 3) functional courses, 4) the great books curriculum, 5) individual guidance. General Education in a Free Society (Cambridge, Mass., 1945).

Harold Taylor named three primary philosophical approaches: 1) Rationalism and Neo-Thomism, 2) Eclecticism and Neo-Humanism, 3) Naturalism and Instrumentalism. "The Philosophical Foundations of General Education," The Fifty-First Yearbook of the National Society for the Study of Education, Part I: General Education (Chicago, 1952).

In The Reforming of General Education, Daniel Bell observed that four "working principles and commitments" shaped the General Education programs at Columbia, Harvard, and Chicago: 1) Ideological, 2) Tradition, 3) Contra-Specialism, 4) Integration.

Many of the theoretical positions discussed in this part of the report were inferred from statements addressed to the committee by faculty and students.

[2] Russell Thomas, The Search for a Common Learning: General Education 1800-1960 (New York, 1962), 54. The historical review presented in these paragraphs is based largely on Professor Thomas's admirable analysis, 1-91.

[3] T.R. McConnell, "General Education: An Analysis," The Fifty-First Yearbook of the National Society for the Study of Education, 2.

[4] Earl J. McGrath, Toward General Education (New York, 1948), 9.

[5] Rene Dubos, quoted in The Reforming of General Education, 108.

[6] Ibid., 157.

[7] Ibid., 256f.

[8] Ibid., 287.

[9] Ibid., 290.

[10] The Select Committee on Education, Education at Berkeley (Berkeley, 1966), 153f.

[11] Ibid., 155.

[12] The Reforming of General Education, 285.

[13] Letter from Professor Joel Dorius.

[14] Mark Van Doren, Liberal Education (New York, 1943), 144f.

[15] Harold Taylor, "The Philosophical Foundations of General Education," 20-45.

PART THREE

CONCLUSIONS AND RECOMMENDATIONS

In the first section of this report, we observed that in their practices most American colleges define liberal education as some degree of fusion of special and general studies. In examining the implications of this definition for San Francisco State College, we suggested that one basic element in a bachelor's degree program should be the provision for the encouragement and free development of each student's special interests and unique abilities; that each student should be free to explore, to discover the depth and range of his own intellectual and creative power and the dimension of his ignorance; that each student should be free to discover through special study an appreciation for the structure of ideas, and the power and beauty of ideas.

We further suggested that a student's liberal education should also include what we have referred to as "general studies"--the creation of an expanded context for each student's exploration of his special interests and unique abilities. The value of the expanded context would reside in its capacity for protecting each student from intellectual, aesthetic, social, and moral provincialism: by expanding the resonance of his educational experiences in his special study; by enlarging the range of applications of the concepts and techniques acquired or refined through his special study; but also by providing him with a multiplicity of viewpoints--intellectual, aesthetic, social, moral--that not only would complicate and enrich his dominant viewpoint but also might challenge the viewpoints attained through an absorption in the development of immediate interests and abilities.

In one sense, we observed, general studies could be understood as "basic education" or "common learning": those understandings, attitudes, and abilities that all freemen should share as a result of liberal education. We expressed this hope for shared learning in three broad aims:

1. To increase understanding of the culture, the system of vital ideas, which the age has attained.

2. To encourage and exemplify those humane attitudes and practices without which human survival becomes irrelevant.

3. To develop those abilities--the practiced arts of mind, eye, hand, and spirit--that allow freemen to use their knowledge in humane ways.

In translating these broad intentions into more particular educational aims, we discovered at least seventeen areas of basic concern for the educated individual in the late twentieth century. We realized that a program devoted to modern thought and sensibility, a world-view of the past and present, the moral tradition of human rights, the development of ethical competence, and the several media of thought and expression--aimed at allowing the individual to move toward the creation of his own style of being--could never be accommodated successfully by any one 40-unit set of requirements.

Furthermore, we realized that the proper emphasis to be given to any aspect of these aims depended entirely upon the individual student: his background, achievement, interests, and abilities; and his chosen area of special study. An effective balance between "special" and "general," focus and extension, cannot be legislated; nor is the special-general concept necessarily applicable to all students. Many students might well engage in two or three different "special studies." Many others might most profitably devote the undergraduate years to explorations in several areas and modes of understanding--from the classroom to the museum; from tide pool to slum street; from the laboratory to the painting studio; from Nineteenth and Holloway to Tokyo--developing a focus of interest not dreamt of in our classification scheme of subjects and disciplines.

We concluded, therefore, that we were generally skeptical of the value of imposing inflexible patterns of requirements upon individual students, whether the requirements were labeled "major," "minor," "general studies," "credential," or whatever. We wished to place emphasis upon the individual student, his special interests and unique abilities, and the expanded context of intellectual, aesthetic, social, and moral perspectives that could most enrich him and his interests and abilities.

In arriving at these conclusions, our attention was always upon the total four-year undergraduate experience. Within that perspective, concepts of "major" and "G.E." requirements seemed best understood as minimal suggestions of the numerous opportunities that we might offer each student; they seemed most positive when they were regarded as open structures to be shaped, expanded, and made richly substantial by the mutual efforts of students and faculty.

These considerations led us to express the aims of general studies in broadly-conceived ethical terms: all studies should be humane, concerned in their different ways with normative principles of conduct; all should provide contexts for learning that allow each individual to realize his potentialities through active participation in the process of learning; all should aim at a "quality of action" that is both personal and communal.

This approach also led us to exemplify the various approaches to general studies curricula with programs that are (with a few exceptions) "open structures." Their use could be limited to the satisfaction of a 40-unit requirement or expanded toward a four-year program. A four-year plan is explicit in Professor James Stone's proposal and in the program exemplifying The Methodological View; it is nearly explicit in the proposals illustrating The Organic View and The Individual Program. The proposal from the Department of Economics is also planned within a four-year sequence, primarily locating general studies as antecedent to special study. But almost any of the proposals might conceivably serve as the base for an approach to a bachelor's degree (e.g., as Professor Feliz suggests, it would not be unreasonable to conceive of a four-year program combining a special program in the Western Tradition with one in the Eastern Tradition).

Our final task, however, has been to recommend a single General Studies Program--a 40-unit requirement that interprets the State requirement in a way that makes the most positive sense for our college at this time. This has not been easy. We can find some merit in each of the twelve proposals; if forced to, we could probably argue vigorously for any of seven or eight. But rather than choosing one proposal, we have tried to identify those aspects of the different proposals that we most strongly support and to construct a program that will give emphasis to them while still allowing the development of positive aspects of any of the proposals.

After reviewing the several theoretical approaches to the development of general studies curricula, we agree that the "Whole Person" approach best expresses our beliefs and hopes. We support the "instrumentalist" view that places emphasis upon "integration and continuity--the integration of the passions and the intellect, of thought and action, . . . of the individual and society, of the past and the present, of knowledge and values . . . ." We agree that thought should be the instrument of action and that "truth and goodness are found through inquiry and active search . . . ." We especially support the contention that the most desirable educational program is one that "places its emphasis upon the individual student and the quality of his experience and tries to arrange an educational environment in which it is possible for the individual to find his own way toward full development"; that is, we strongly support the interpretation of "relevance" that aims at allowing and encouraging each student to relate personally to subject matter, professors, other students--to the whole milieu of studying and being that we hopefully call a college community within a larger community that is finally the world--and that defines the "usefulness" of learning in personal rather than simply marketplace terms.

But we sharply disagree with attempts to achieve these ends by constructing a set pattern of course requirements devised after administering a battery of tests to a sampling of students. Such a "Relevant Program" mocks the philosophy it purports to serve; it results in a curriculum matched to the statistically denoted needs of a statistically conceived student who will, we trust, never frequent this campus. Instead, we prefer the approach of the "Individual Program," with its emphasis upon intensive advising.

We also support the approach to orientation and advising through the "Freshman Seminar," advocated by the Department of Economics and the proposal illustrating The Organic View (such a course was also suggested by faculty in the School of Education; a colloquium in the "Aims of Education" has been offered with considerable success by the Freshman Program of Integrated Studies at the Downtown Center).

The synoptic or "integrative" senior-level seminars recommended in the proposals illustrating The Methodological View and The Organic View seem of great potential value.

Making available for general studies credit the kinds of upper division courses presented in the programs illustrating The Interdisciplinary View and The Ideological View seems extremely important.

We strongly support the development of the special programs advocated by The Integrative View. Through such programs we might discover more relevant approaches to learning and the ways to a more positive sense of community.

But we hesitate to recommend the requirement of any single course or special program. A defensible program does not emerge from a paper requirement but rather from effective practices. We prefer to provide the means that will allow the emergence of a demonstrably successful program (or programs) out of continuous experimentation and improvement.

It should be observed that most of the courses listed in the programs presented in Part Two of this report were taken from the 1967-1969 Bulletin, which by now is considerably out of date. We realize that several new courses, course-sequences, and special programs have already been developed or are being developed. We hope that our recommendations will stimulate the development of many new courses and special programs.

To accomplish this may require some reallocation of available resources. If so, we should make adjustments as prudently as possible and then get on with the work to be done. During the past five or six years, we have successfully developed strong departments and major programs. Now it is time to turn our attention to the total undergraduate education of our students. During the next five or six years we should seek to move beyond our present accomplishments toward the best possible means of providing an education adequate for the needs of individuals, the nation, and the human community in these troubling years of swift change and unrelenting crisis. We shall not move by standing still.

The Recommended Program

We have concluded that the aims of education discussed in Part One of our report cannot be effectively carried out for all students by any single set of requirements; thus we propose that the new General Studies Program shall be a broadly elective one, permitting the planned distribution of at least 40 semester units among a number of designated areas.*

Within the proposed broad framework, it is hoped that the individualization of general studies experience can be achieved. We believe that the aims can best be implemented by small groups of faculty and students working together in special programs and by a system of advising that allows students to develop individual programs in consultation with their advisers.

We therefore recommend that students be provided with two types of elective choices: 1) among special general studies programs; 2) among courses, upon advisement. Students may include special programs as well as courses in their individually-designed general studies program. Implementation of such an elective system will require the development of special programs and an effective general studies advising program.**

We hope that a number of special general studies programs will be developed. Such programs might include, for example:

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*This requirement shall be beyond and completely distinct from "U.S. History and Institutions" requirement, Title 5, Section 40404.

**All special programs and individually-designed programs must meet the minimum unit and distribution requirements of Title 5, Section 40405, "General Education-Breadth Requirements."

a. Inter-area programs[x], organized around themes, issues, methodologies, etc..

b. Area programs[x], organized either as two- or three-term sequences or as "clusters" (two or three related courses taken in one term).

c. "Block enrollment" area or inter-area programs, which by enrolling the same students in two or three otherwise discrete courses should increase greatly the likelihood of achieving a "community of scholars" and the integration of knowledge ("block enrollment" might be used in any type of special program).

d. Combinations of these or other approaches.

While it seems likely that special programs will be most functional for entering freshmen, the possibility of upper division special programs is not precluded.

Finally, we recommend that students complete their individual programs by electing at least one Senior Integrative Seminar.

The General Studies Advising Program

In a broadly elective general studies program, the development by each student of a personally and educationally meaningful individual program will depend greatly upon the effectiveness of the advising system. Many students who come to college are bewildered by the complexities and difficulties of the educational process. Others are often unable and unwilling to make decisions and assume responsibility for their own education. As a result, too many entering freshmen tend to study only what they are told to study. The General Studies Advising program should provide an atmosphere in which students can learn to discover that there are innumerable alternatives available in the college (and outside of it). Furthermore, each student should learn what those alternatives mean to him, how he may make use of them, and most importantly, how to choose among them. It is then essential that we encourage all entering freshmen to participate in a carefully structured orientation program which would assist each student in planning his first semester's program and in assessing his need for further orientation to collegiate work. Advising-Orientation classes, taught by General Studies advisers, shall be available for election by all freshmen students; such classes, or their equivalent, shall also be a basic element of any special program.

It must be the shared responsibility of faculty and students through the advising program to create and continually improve those plans and rationales that will allow each student to fulfill the aims of the general studies program in his own way.

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[x] The SFSC "Freshman Program of Integrated Studies" (behavioral and social science, humanities, natural science), a 30-unit one-year program now being offered to 80 students at the Downtown Center, is an example of a "block enrollment" inter-area program. Social Science 10-20-30-40 and Humanities 30-40 are examples of area "sequence" programs. The proposed lower division "Teaching Consortium in the Behavioral Sciences" is an example of an area "cluster" program. See the program illustrating the Integrative View for other examples of special programs.

Administrative Structure

No viable General Studies Program can be launched or thrive without administrative support. Means must be established to review and approve proposals for special programs, new general studies courses, and the designations of existing courses as approved for general studies election; to prepare periodic reports on the vitality and progress of the general studies program; in cooperation with the Office of Advising, to coordinate and periodically evaluate the General Studies Advising Program and Advising-Orientation classes; to facilitate the improvement of teaching in the General Studies Program; to provide a physical center--information center, nearby classrooms reserved for advising-orientation classes and special programs--for general studies students (in the ideal world, this would include a nearby student-faculty lounge and even study areas). Therefore, we recommend the establishment of a General Studies Council and a Center for General Studies. To coordinate and facilitate the work of the Council and Center, the position of Coordinator of General Studies should also be established.

Health and Physical Education

One of the new departures invoked by the revision of Title 5 is the absence of any requirement of Health and Physical Education, which were listed as loosely-interpreted joint or optional requirements in the old "State Pattern." That is, two units in Health and/or Physical Education were necessary for graduation (subject to certain waivers) under the old Code requirements. At San Francisco State College, apparently through usage, this had been interpreted as a requirement of two units of Physical Education, exclusively.

In the belief that studies of Health and Physical Education may contribute significantly to one degree or another of the general education of most students, the Committee's recommendation provides that up to eight semester units of Health and Physical Education courses approved for General Studies credit may be taken by students as optional electives toward fulfillment of the requirement. In addition, it should be noted that Health and Physical Education experiences might exist or be proposed in course or special program form which might be approved by the General Studies Council as appropriate for the satisfaction of General Studies requirements in other areas.

Oral and Written Communication

In discussing the aims of general studies, the Committee concluded that "Learning to read and write--and speak and listen--with a sense of confidence, pleasure, and intellectual and expressive power may well be the justification of higher education; it should be the anticipated outcome, if higher education is to achieve a personal significance of enduring value." (Part One, Aims 16-17.) That our deep concern with these matters is shared by faculty throughout the college has been demonstrated by several written responses and oral presentations to the Committee. Since the recommended new General Studies Program does not translate this concern into required courses in "Composition and Reading" and "Fundamentals of Speech," however, some explanation seems in order.

First, we believe that the development of these most essential abilities must be the shared responsibility of all faculty and students in all aspects of undergraduate education. Responsibility cannot be located simply and totally in the English and Speech Departments. No course or special program should be approved for general studies credit that does not seriously and specifically present the ways in which it will fulfill at least some aspects of the seventeenth aim of the General Studies Program.

Next, we believe that to contend that we adequately fulfill our responsibilities to our students by simply requiring a course or two of Freshman English, Basic Communication, or Fundamentals of Speech, may be an evasion of responsibility. Entering freshmen have already completed seven or eight years of required courses in composition or "oral and written expression." As a result of this instruction (and many other experiences), some freshmen write and speak with admirable clarity and force; many do not. It is our conviction that the completion of a fifteenth, sixteenth, seventeenth, or eighteenth required course cannot in itself significantly affect these results. Nor do we believe that first-year required instruction will adequately guarantee the result we actually seek: a graduating senior who can "read and write, speak and listen, with a sense of confidence, pleasure, and intellectual and expressive power."

New approaches and understandings are clearly needed. We suggest that the following approaches--and others--should be explored during the next five or six years:

1. Each student and his General Studies Adviser should be provided with somewhat extensive information about his apparent level of achievement in the development of abilities essential for "thought, perception, expression, and action." In addition to transcripts and SAT scores, the results of other evaluative tests (e.g., "Subject A" and various available standard tests) and the student's self-appraisal of need should be seriously reviewed. Some students may best be advised to fulfill the Basic Subjects requirement by studying media of thought and expression other than written and spoken languages. Others may most profitably decide to devote 16 units of the General Studies requirement entirely to studies of reading, writing, speaking, and listening. But the decision must be an individual one, based on an appraisal of individual need; that is, through advising, counseling, and study, the student must become aware of his own needs and be determined to fulfill them.

2. If our focus is to be on the continuous development of the arts of thought and expression, the offering of courses at both lower and upper division levels should be encouraged. (All Oregon state colleges and universities now offer a three-course, three-year sequence of Introductory, Intermediate, and Advanced Composition and Reading.* This plan is among the many new approaches now being considered by our Department of English.)

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*Such a Freshman-Sophomore-Junior English sequence would also satisfy the general studies requirement for elementary and secondary credential candidates: "a year of English (in addition, the applicant shall demonstrate competence in composition by passing a course in advanced composition or by passing an examination in advanced composition)."

3. To encourage and facilitate the contributions of all faculty to the development of our students' verbal abilities, some form of laboratory course, perhaps a one-unit tutorial taken in conjunction with courses in any area of study, should be developed.

4. Senior Seminars, in which the professor would serve as a resource person for Senior students working as tutors within the college--and possibly in other parts of the city as well--should also be developed. These seminars should study the processes of written and spoken communication from a multi-disciplinary viewpoint.

5. The Undergraduate Curriculum Committee, in cooperation with the Offices of Admissions, Counseling, Advising, and Testing, the faculty of the departments most directly involved, and representative students, should conduct a review of the present policies governing "basic competencies" required of our students (verbal, mathematical, cognitive, aesthetic), especially those having to do with verbal abilities.

Finally, it should be observed that the Basic Subjects area of the General Studies requirement offers opportunities to the faculty and students of this college for the development of many new and important courses in the several modes of thought and expression.

The Freshman Year

After twelve years of relatively regimented education, many freshmen arrive on this campus looking forward to serious intellectual and aesthetic experiences and considerable independence. Motivation for learning and desire for self-assertion are often extremely high. (A considerable increase in the percentage of S.F.S.C. freshmen with a positive disposition toward intellectual activity has apparently occurred during the past decade. See Appendix B.)

Unfortunately, the same freshmen are too often disillusioned before the end of their first term. They have been told what to take (get your G.E. requirements out of the way first and *then* take what you want) and have often found themselves in survey or introductory courses not too different from the "college prep" courses they had in high school. Before the end of the first year they may exercise one of three choices: drop out; resignedly await the intellectual excitement that the "major" will surely offer; or join the revolt.

We believe that the excitement, ambition and desire for independence of these freshmen should be respected (even when we are tempted to judge it naive). We would agree with the conclusions of Nevitt Sanford and Joseph Katz, in *The American College* (New York, 1962), p. 433, that "the major aim of the freshman year should be to win the student to the intellectual enterprise; with full recognition that for many it is now or never, every effort should be made to capture the student's imagination, to give him a sense of what it means to become deeply involved in a discipline or subject, to learn things that make a difference in his life, to be a member of a community that is devoted to the truth. Most essentially, the student must be shown that college education is a means for the expression of his impulse life, an opportunity for the gratification of his natural curiosity, and not merely a set of painful tests designed to make him more appreciative of his college degree."

How can this be accomplished? It would be helpful if we agreed to regard the freshman year as an exploratory, adventuresome, even audacious period. Those in charge of orientation and early advising should make every effort to acquaint the entering freshman with all available choices and to assist him in obtaining enrollment in the courses of his choice, whether they carry lower or upper division numbers (each individual must find his own level of achievement).

But it is also important to develop lower division courses, intended primarily for freshmen, that will "win the student to the intellectual enterprise." If we are to reveal something of the excitement of higher learning, we might begin with an emphasis on primary rather than secondary sources, "sourcebooks" rather than "textbooks." Instead of "coverage," we might encourage depth of understanding and intensity of response.

PART FOUR

A SEVEN-PART RESOLUTION PRESENTED
TO THE ACADEMIC SENATE AND THE
PRESIDENT FOR THEIR APPROVAL

BE IT RESOLVED THAT:

1. THE BASIC REQUIREMENT

1.1 San Francisco State College adopt a general education requirement to be known as "General Studies."

1.2 The information on page 57f. of the 1967-1969 Bulletin under the headings "General Education" and "General Education Courses" be deleted from the new Bulletin.

1.3 And that the following information be included in the new Bulletin under the heading "General Studies":

1.4 "To be eligible for the bachelor's degree from San Francisco State College, the candidate shall have completed a minimum of 40 semester units of General Studies consistent with Title 5, Section 40405, 'General Education-Breadth Requirement,' California Administrative Code.

1.5 "In recognition of the uniqueness of each individual student's constellation of background, talents, interests, and goals, and with the realization that no single pattern of educational experiences can accommodate the needs of all students, the State requirement has been adapted at San Francisco State College to permit maximum personalization of General Studies experiences.

1.6 "In fulfilling the aims of General Studies at San Francisco State College, courses, course-sequences, and special programs will be selected by each student in consultation with his General Studies adviser.

1.7 "General Studies at San Francisco State College shall be distributed among the following designated areas:

A. "The first area, as defined in Title 5, is 'Basic Subjects . . . courses designed to facilitate the acquisition and utilization of knowledge in the Natural Sciences, the Social Sciences, and the Humanities, such as oral and written communication, logic, mathematics, and statistics.' A minimum of 6 but no more than 16 semester units of courses approved for General Studies credit shall be selected from this area. For most freshmen students, three units of this requirement will be satisfied by the Freshman Seminar.

B. "Natural Sciences, Social Sciences, and Humanities and Arts comprise the second, third, and fourth areas, respectively. A minimum of 6 but no more than 16 semester units of courses approved for General Studies credit shall be selected from each of these three areas.*

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*The term "Humanities and Arts" is utilized because it seems the most liberal interpretation of the designated area intended by the revision of Title 5 and because it best accommodates the traditions, strengths and resources of San Francisco State College.

1.7 C. "The fifth area consists of optional electives of up to 8 units. Such units, approved for General Studies credit, are to be from courses other than those which satisfy areas one through four above.*

D. "The sixth area of distribution of the General Studies requirement is satisfied by the election of a minimum of three semester units of one or more approved Senior Integrative Seminars.**

1.8 "Approved interdisciplinary courses, block enrollment plans, and other special General Studies programs may comprise part or all of the student's General Studies program.

1.9 "The individualization of each student's General Studies program is predicated upon a close relationship between student and adviser. The climate of advisement at San Francisco State College enables the student to seek and find personal guidance as he develops his own General Studies program.

1.10 "It is the student's responsibility, in developing an effective relationship with his adviser, to become familiar with the variety of General Studies alternatives available, and to indicate those specific options which may especially attract his attention.

1.11 "The current College Bulletin contains information regarding courses and special programs approved for General Studies credit. A discussion of the aims of the General Studies program and examples of several different programs may be found in the General Studies Handbook."

2. EXCEPTIONS, OPTIONS, FURTHER CLARIFICATIONS

In addition to the basic description presented in Sections 1.1-1.11 of this Resolution, the following information shall be conveyed by the 1969-1970 College Bulletin:

2.1 The new 40-unit General Studies requirement shall be beyond and completely separate from the graduation requirement in U.S. History and Institutions.***

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*It is the view of this committee that to deny any department on the campus the right to make a contribution to General Studies makes a travesty of the very concept of a breadth requirement. It would be our hope that all departments, including those which have heretofore had no G.E. offerings, will be encouraged to develop courses consonant with our aims of General Studies.

**The Senior Integrative Seminar is conceived as an outgrowth of the notion that General Studies can be "vertical" as well as "horizontal" in pattern. It is an attempt to permit a culminative experience appropriate to the maturity of the student about to graduate. Examples of application of this concept are presented and discussed in Part II, under Organic and Methodological Views.

***However, this does not preclude the possibility that a particular course may be used toward fulfillment of either requirement.

2.2 The new General Studies program shall be a graduation requirement for all students--including all transfer students--enrolling for the first time at San Francisco State College in Fall 1969 or thereafter. However, transfer students shall not be required to complete more than 40 semester units in satisfaction of the General Studies requirement; if satisfaction of the requirement for at least one three-unit Senior Integrative Seminar would oblige a transfer student to complete more than 40 semester units in General Studies, he may be exempted from that particular three-unit requirement.

2.3 Students who first enrolled at this college before Fall 1969 may satisfy either the requirements of the new General Studies Program or the requirements in General Education as described in the 1967-1969 Bulletin and the Spring 1969 Class Schedule.

2.4 All credit earned prior to 1969-1970 in courses that count toward fulfillment of the requirements in General Education described in the 1967-1969 College Bulletin and the Spring 1969 Class Schedule shall count toward fulfillment of the new General Studies requirement: Basic Subjects, Eng. 6.1-6.2, Math 30, and approved alternates; Natural Sciences, Bio. 1, P.S. 34, and approved alternates; Social Sciences, Psych. 10.1-10.2, Soc. Sci. 10-20-30-40, and approved alternates; Humanities and Arts, Hum. 30-40, C.A. 10, and approved alternates; Optional Electives, P.E. ml series and approved electives.

2.5 San Francisco State College will recognize for full General Studies credit work completed by transfer students at other accredited colleges if those institutions themselves certify such work for General Education credit.

2.6 Majors in the Schools of Natural Sciences, Behavioral and Social Sciences, Humanities, and Creative Arts may elect to satisfy the minimum six-unit requirement in the area of their major with six units (beyond the minimum requirement) in Senior Integrative Seminars in the area of their major.*

2.7 With approval of the student's General Studies Adviser and the Coordinator of General Studies, a student's General Studies program may include courses not officially approved for General Studies credit, provided however that such courses are not within the student's major department, and provided further that no such courses are used to fulfill any other graduation requirement except those of residence and upper division work. Approval must be granted no later than the end of the term in which the courses are taken.

2.8 The General Studies Council may grant students credit for outside employment or other experiences which are judged to be equivalent of, or better than, formal courses in General Studies provided however that all such credit will be granted only upon the successful completion of oral or written examination conducted by appropriate faculty members. The

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*This option may be especially pertinent for students majoring in the School of Natural Sciences.

General Studies Council may wish to investigate College Board Tests which have been developed for these purposes.

2.9 With the approval of the student's General Studies Adviser and the Coordinator of General Studies, all study completed abroad, for which credit is granted by the college, may be counted toward fulfillment of the General Studies requirement, provided that no such credit is also used to fulfill any other graduation requirements except those of residency and upper division work.

2.10 Students, at their option, may elect to be graded on a pass-fail basis in any or all courses taken for General Studies credit.*

2.11 Students who wish to qualify for teaching credentials are advised that the General Studies requirements for credential candidates (Title 5, Sections 6130 and 6160 are as follows:

An applicant for the standard teaching credential with a specialization in elementary teaching must complete forty-five semester units of course work in five of the six areas listed below (but must include the English and advanced composition competency requirements in the Humanities area).

An applicant for the standard teaching credential with a specialization in secondary teaching must complete forty-five semester units of course work in four of the six areas listed below (but must include the English and advanced composition competency requirements in the Humanities area).

(1) Humanities: "the literatures and languages (including rhetoric), and the philosophies, of great civilizations past and present (except studies in social sciences, natural sciences, mathematics, and fine arts),** but excluding foreign languages for the purpose of this requirement. Must include a year of English (in addition, the applicant shall demonstrate competence in composition by passing a course in advanced composition or by passing an examination in advanced composition).

(2) Social Sciences: "anthropology, economics, geography, history, political science, psychology, sociology . . . ."**

(3) Natural Sciences: "the biological sciences and the physical sciences . . . ."**

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*This item was considered by the Committee while the Senate was still considering some general changes in the grading system. Faculty action on the general (pass/no report) change may require further interpretation of this provision by the General Studies Council.

**Title 5, Section 6102, "Definitions Relating to Credentials," California Administrative Code.

(4) Mathematics: "courses in the foundations of mathematics, including number concepts and theory, algebra, geometry, analysis (including calculus), and probability theory . . . ."* (courses requiring as a prerequisite an understanding and knowledge of high school algebra and geometry).

(5) Fine Arts: "the history, theory, appreciation and criticism of art, drama, and music, including practice incidental thereto . . . ."*

(6) A Foreign Language. (The successful completion in an approved institution of an examination covering the speaking, reading, writing, and understanding of a foreign language shall be accepted in lieu of course work in a foreign language but shall not count toward the 45 semester hours specified.)

2.12 When possible, students will be permitted to satisfy both the college General Studies requirements and the credential General Education requirements with the same courses.

3. THE ADMINISTRATION OF THE GENERAL STUDIES PROGRAM AT S.F.S.C.

3.1 In order to administer, implement, evaluate and revise the General Studies Program, there shall be created a General Studies Council.

3.2 The General Studies Council shall have the following duties and responsibilities:

A. Intracurricular

1. Evaluate and approve General Studies courses and special programs.
2. Undertake to specify the area or areas within which a General Studies course or special program applies.**
3. Review and evaluate General Studies courses and special programs making recommendation for revision.

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*Title 5, Section 6102, "Definitions Relating to Credentials," California Administrative Code.

**"Area or areas" in this case refers to: Basic Subjects, Natural Sciences, Social Sciences, Humanities and Arts, Optional Electives, and Senior Integrative Seminars (see Sections 1.7 and 4.5 of this Resolution). These General Studies areas reflect the language of the California State College Administrative Code "General Education Breadth Requirements" with the exception of the Senior Integrative Seminars. It has consistently been the thought of the Committee that the area or areas within which General Studies courses and special programs apply should be assessed in terms of the intrinsic nature of the offering rather than in terms of the originating administrative unit of the College. It is the intent of the Committee to aid and encourage faculty and students in all parts of the College to contribute to all of the areas of the General Studies Program.

B. Overview

1. Undertake to evaluate the General Studies Program as a whole at regular intervals.
2. Undertake to facilitate the continual improvement of teaching in the General Studies Program.

C. Administrative

1. Facilitate the General Studies advising program and its associated seminars.
2. Approve requests for General Studies credit in foreign studies programs and other kinds of extraordinary credit requests and transcript evaluation.
3. Coordinate and facilitate in cooperation with schools and departments the scheduling of General Studies courses and programs.

D. Developmental

1. To continually evaluate and identify needs for new offerings in the General Studies Program and to encourage faculty and students to respond to these needs by creating courses and programs such as upper division courses designed for non-majors in all departments, special programs designed primarily to serve within the General Studies Program, studies in the conduct and strategy of inquiry itself, and Senior Integrative Seminars.
2. To continually evaluate and identify needs for increased ease of access to the General Studies Program as a whole or to aspects of it and to develop simple procedures, forms and waivers when and where appropriate.*

3.3 The General Studies Council shall be nine (9) members including:

A. The regular members:

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*In order to meet the demands of the duties and responsibilities vested in it, the General Studies Council must be adequately supported. During the initial planning period for the Program the Council's work will be most intensive. The faculty members of the Council must have adequate released time and the student members of the Council should have course credit for their work made available. (Some attention needs to be given to the problem of how this credit is administered. Over a period of two years, a student Council member could earn up to twelve semester units of Special Study credit. From the point of view of both the College and the student, it might be preferable to relate G.S. Council membership with classes in the Philosophy or History of Education, Theories of Curriculum Development, etc.)

The creation of the new General Studies Program is fundamentally dependent on the creativity and vitality of the faculty and students of the College. It is therefore imperative that some resources be made available to free faculty and student energy to be directed toward this Program in the College as a whole.

1. Five faculty elected at large.
2. Two students (graduate or undergraduate as determined by the Associated Students of SFSC).

B. The voting ex officio members:

1. The Coordinator of General Studies.
2. The Dean of Undergraduate Studies.

3.4 The terms of office for faculty and student members of the General Studies Council shall be two (2) years and the terms shall be staggered such that one student and either three or two faculty begin their membership each year.

3.5 The Coordinator of General Studies shall report to the Dean of Undergraduate Studies.

3.6 The Coordinator of General Studies shall work closely with the General Studies Council, faculty and students, department chairmen, deans of schools, the Office of Admissions and Records, and the Offices of Counseling, Advising, and Testing, in reviewing, improving, developing, and coordinating the General Studies Program. He has direct administrative responsibility for the supervision of the Center of General Studies; the development, coordination, and evaluation of special programs; the development of means to improve teaching and curriculum planning in the General Studies Program; the coordination and review of the publication and dissemination of the General Studies Handbook, announcement of new courses and special programs, and Bulletin material pertaining to the General Studies Program; special tasks of review and evaluation assigned by the General Studies Council, and the development of Freshmen Seminars.

3.7 There shall be a Center of General Studies which will serve as offices, an information and discussion center, and as a focus for courses and programs.

3.8 The General Studies Council may, after one year, recommend revision of itself as an entity in part or completely.

3.9 The General Studies Council shall be able to initiate extraordinary forms of work, study and of discussion for faculty and students, e.g., retreats and conferences.

3.10 Since the responsibilities of the General Studies Council for some aspects of the General Studies Program will bring the Council into relation with the work areas of other entities of the College such as the Advising Office, the Admissions Office, the College Testing Office, as well as the academic units of the College, it is understood that the General Studies Council will function in cooperation with these other entities unless and until otherwise specified.

3.11 The intent of this part of the resolution shall be to enable and not exclusively delineate.

4. CRITERIA FOR GENERAL STUDIES COURSES AND SPECIAL PROGRAMS

4.1 The basic criteria for all General Studies courses and programs are set forth in Part One of this document, Aims of Education for a New General Studies Program at San Francisco State College. They shall serve as guidelines for the development of all General Studies courses and programs whether such courses and programs are initiated by students, faculty, departments or schools.*

4.2 These same criteria shall provide the basis for approval or disapproval by the General Studies Council of all proposed General Studies courses and programs.

4.3 The scope of General Studies courses shall not be restricted and may range from the very general to the highly specific, and may include:

A. Courses designed for the broadest kind of exploration of issues, conditions, and/or movements. Such courses would address a total question in the context of the whole human experience as well as a broad spectrum of its relevant aspects.

B. Interdisciplinary courses which examine the subject matter of two or more disciplines--whether or not people from more than one discipline are involved.

C. Comparative studies, which explore the relationships between two or more conditions, movements, theories, epistemologies, etc.

D. Introductory courses which provide a basic orientation to a discipline, including an examination of the context out of which it arose as well as its underlying assumptions.

E. Courses designed to give greater breadth or depth of understanding of a discipline as it relates to the aims of General Studies.

F. Courses that focus on a single work, event, theory, person, movement, epistemology, etc., as it (or a person's life work) relates to the aims of General Studies.

G. Experiential courses, focusing on a process or technique, or on field experiences, related to the aims of General Studies.

4.4 The development of General Studies programs (as opposed to a single program) is intended to offer students multiple approaches to the completion of General Studies at San Francisco State College. Examples of several types of programs include:

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*Also see Appendix E, "Additional Criteria for Judging General Studies Programs."

A. Inter-area programs*, organized around themes, issues, methodologies, etc.

B. Area programs*, organized either as two or three-term sequences or as "clusters" (two or three related courses taken in one term).

C. "Block enrollment" area or inter-area programs, which by enrolling the same students in two or three otherwise discrete courses increase greatly the likelihood of achieving a "community of scholars" and the integration of knowledge ("block enrollment" might be used in any type of special program).

4.5 In determining the area or areas to which credit earned in General Studies courses or programs shall apply, the following designations shall be used:

A. Basic Subjects
B. Natural Sciences
C. Social Sciences
D. Humanities and Arts
E. Optional Electives
F. Senior Integrative Seminars

4.6 Both lower division and upper division courses shall be designed for General Studies credit.**

5. PROCEDURES FOR PROPOSAL AND APPROVAL OF GENERAL STUDIES COURSES AND SPECIAL PROGRAMS

5.1 All faculty and students are encouraged to develop and propose courses and special programs for approval for General Studies credit.

5.2 Course proposals must be forwarded to the General Studies Council (via the Coordinator of General Studies) through the chairman of each department and the dean of each school involved. Each chairman and dean must indicate by signature that he has evaluated the proposal and each must forward it with either a positive or negative recommendation.***

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*"Area" refers to one of the major divisions of the pattern of distribution, e.g., "Natural Sciences," "Humanities and Arts," etc. "Inter-Area" refers to programs designed and taught by faculty from two or more areas. See Part II, "The Integrative View," for examples of special programs.

**The development of upper division General Studies courses is necessary: a) to permit vertical completion of General Studies, and b) to provide needed upper division units for graduation. The designer(s) of any course shall determine the appropriate level (l.d. or u.d.) for the course, subject to the approval of the General Studies Council.

***It was the intent of the committee to include these Sections to ensure that the chairmen and deans of the schools involved will see each proposal that

(Footnote continues next page)

5.3 Each program proposal must be forwarded to the General Studies Council through the deans of the schools involved. They must indicate by signature that they have evaluated the proposal and must forward it with either a positive or negative recommendation.***

5.4 Each proposal must be reviewed by the General Studies Council and approved or disapproved according to the criteria set forth in Sections 4.1-4.2 of this Resolution.

5.5 Appropriate forms must be completed by the originator of the proposal. In addition to the information requested by existing course proposal forms, the proposal must include:*

A. Identification of the area or areas within or among which credit might be applied.

B. An explanation of the ways in which the proposed course or program will satisfy the criteria set forth in Sections 4.1-4.2 of this Resolution.

C. An estimate (if applicable) of the staff, space, equipment, library resources and other resources required for the implementation of the proposal.

6. ORIENTATION AND ADVISING PROCEDURES

6.1 All entering Freshmen and lower division transfer students who have not completed their General Studies requirements shall be classified "General Studies" unless or until they declare a major. This shall be construed to mean that such students may, if they wish, declare a major upon application to San Francisco State College.

6.2 The policies and procedures of the Orientation and Campus Kickoff programs be continued.

6.3 There shall be no less than one General Studies adviser for every twenty General Studies students.

***(Continued from page 4.9)
relates to them. There was some fear that, for any of several reasons, proposals might be held up at this stage. It was the intent of the committee that this not happen and that a proposal must be forwarded to the Council. However, it was also assumed by the committee that should the chairmen or deans recommend against such proposed programs that recommendation would weigh heavily with the committeemen who review the program for final approval.

*The designations of new interdisciplinary courses, senior integrative seminars, and courses offered as part of a special General Studies program shall be determined by their nature and function. They may be assigned departmental, area, or "General Studies" designations (e.g., Geography 100, Natural Science 100, General Studies 100).

6.4 The General Studies Council and staff, working cooperatively with the Advising Office, shall be responsible for the advising activities of those professors, students, and professional advisers who volunteer and are accepted for advising and auxiliary functions (e.g. counseling).

6.5 General Studies advising shall be the responsibility of General Studies advisers until the advisee has completed his General Studies requirements, except for Senior Seminars.

6.6 The General Studies Council will select advisers on the basis of their ability to:

A. Examine with their advisees and within their advisory-educational classes (see 6.8-6.10) the meanings and forms of the educational process both independently and in relation to disciplinary divisions of learning.

B. Consider their main task as aiding each student to discover and come to terms with more and broader alternatives in the learning process.

C. Share a large measure of responsibility for the direction and content of their advisory-educational courses with their students.

D. Be knowledgeable of the possibilities and limitations of the whole of the General Studies Program(s).

6.7 Each student shall be responsible for developing a General Studies program with his adviser. The student shall meet each term with the adviser until a definite rationale and alternative ways of fulfilling his program are established.

6.8 In addition to meeting his advisees individually, each General Studies adviser shall offer a Freshman Seminar (General Studies 1), which shall be a regularly scheduled, 3s-unit advisory-educational course.

6.9 The purpose of the Freshman Seminars shall be to explore and discuss the aims, meaning, forms and problems of the educational process, both as a formal curricular matter and as a part of the student's experience.

6.10 Enrollment in any specific advisory-educational course shall not be limited to the advisees of the adviser conducting the course; however, such advisees shall have priority in enrollment.

6.11 A special program may include its own advising procedures.

6.12 San Francisco State College shall maintain and publish a General Studies Handbook.

A. Said Handbook will contain:

1. General Statement of requirement.

2. Explanation of the advising program and the obligation of each student to plan his own program in fulfillment of the 17 aims of the General Studies Program.

3. The essay on the aims (Part One of this Report).

4. Excerpts from Part Two of this Report, including sample patterns of available courses, reflecting the different approaches to General Education.

B. The San Francisco State College Bulletin shall include:

1. General Statement of requirement.

2. List and description of special programs available.

3. List of courses approved for General Studies credit with reference to one or more of the following areas under which a course may be taken for General Studies credit:*

    a. Basic Subjects
    b. Natural Science
    c. Social Science
    d. Humanities and Arts
    e. Optional Electives
    f. Senior Integrative Seminars

C. A student advisory group should be involved in the preparation of the General Studies Handbook.

6.13 The announcement of newly approved programs shall be handled through written communication to incoming freshmen prior to their arrival on campus and during Freshman Orientation and Advising.

6.14 Advising assignments may be adjusted subject to the mutual satisfaction of advisee and adviser.

7. IMPLEMENTATION OF THE NEW GENERAL STUDIES PROGRAM

7.1 The effective date for the implementation of this program of General Studies shall be the fall term 1969.

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*A procedure must be devised to avoid the undue delay involved in getting new General Studies courses published in the College Bulletin. Even when approved General Studies courses are eventually listed under departmental offerings in the College Bulletin, some mechanics for announcing new General Studies offerings must be built into the system. It is proposed that this be done by the General Studies Council each term as a multilith insert for that term's time schedule. Using the general format of the Summer Bulletin, such a list of New General Studies courses should include brief descriptions of new courses as well as time, place and instructor for each course.

7.2 During the academic years 1969-1970 and 1970-1971 both the existent program of General Education and the new program of General Studies will be offered by the College at a level sufficient to provide for both new and continuing students.

7.3 Beginning with the academic year 1971-1972 the College will no longer recognize the present General Education requirement.

7.4 With the implementation of the new program of General Studies the College will prepare studies describing the enrollment patterns of students in the new program and prepare annual reports describing the implications of enrollment relative to 1) the Academic Master Plan of SFSC and 2) the staffing allocations within the areas of the College.

7.5 During the period of transition from the present program to the new General Studies program all units of the College shall take actions to implement the program and to accommodate to dislocations which occur. At all times the rights and privileges of faculty members shall be protected and observed.

* * * * *

The implementation of a new General Studies program will require the assistance and cooperation of most of the segments of the College. Among the most pressing implementive tasks to be handled are the following:

1. Course and Program Proposals -- Students, Faculty, and Administrative officers will have to give early attention to the preparation of proposals for the consideration of the General Studies Council. Full cooperation of all parties will be needed for the preparation of the program during the early months of the academic year 1968-1969. Of necessity the new program which is offered will have to be accommodated within the budgetary capabilities of the College and allow for the continuation during 1969-1970, 1970-1971, of a satisfactory level of the present program.

2. Orientation and Advising -- In some great measure the successful implementation of a new program will depend upon an effective program of orientation and advising for both new and continuing students. The Advising Committee, Schools, Departments, and other areas of the College must begin planning for the organization of orientation and advising of both groups of students.

3. Enrollment and Budgets -- During the period of transition (at least 3 to 4 years) a major problem will be the development of enrollment and staffing projections for a developing program. The development of projections and the allocation and reallocation of staffing will require the cooperation of all offices and faculty of the College.

Interdepartmental Correspondence

SAN FRANCISCO STATE COLLEGE

TO: Members of the Academic Senate
School Deans and Department Chairmen
Administrative Officers

FROM: Dean John J. Sheedy, Undergraduate Studies

SUBJECT: Addendum to Toward a New General Studies Program for San Francisco State College (June 1968)

We have just received the following memorandum (dated July 12, 1968) from Dr. Gerhard Friedrich, Acting Dean of Academic Planning, California State Colleges:

Subject: Health and Physical Education Requirement for Graduation From the California State Colleges

On February 29, 1968, the Board of Trustees adopted a revision of the general education-breadth requirements for graduation in the California State Colleges, to become effective September 1, 1969. Detailed information regarding the revised requirements was communicated to you on March 7, 1968, in Academic Planning memo AP 68-12. Since concern had been expressed that the revised requirements did not make specific reference to course work in health and physical education, the Board of Trustees referred the matter to the Academic Senate of the California State Colleges for its advice.

On June 27, 1968, the Board of Trustees decided to make no further change in the revised general education-breadth requirements, but adopted the following resolution of intent:

> RESOLVED, By the Board of Trustees of the California State Colleges, that it was the intention of the Board in adopting regulations on General Education-Breadth Requirements (REP 68-02, adopted February 29, 1968, to be effective September 1, 1969), that courses in health and physical education are among the elective courses a college may determine to include in its selection of up to eight units to be selected from elective courses, as provided in subdivision (a) of Section 40405 of Title 5 of the California Administrative Code.

Please make a note of this on pages 2. and 5. of the General Studies Report.

APPENDIX

A. THE ACADEMIC SENATE'S CHARGE TO THE COMMITTEE

B. THE INTELLECTUAL DISPOSITION OF ENTERING FRESHMEN

C. THE COLLEGE GENERAL EDUCATION PATTERN, 1968

D. THE NEW STATE COLLEGE GENERAL EDUCATION-BREADTH REQUIREMENTS

  1. A Memorandum from the Chancellor's Office
  2. The New Requirements

E. ADDITIONAL CRITERIA FOR JUDGING GENERAL STUDIES PROGRAMS

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A. THE ACADEMIC SENATE'S CHARGE TO THE COMMITTEE

April 19, 1966

Proposal for a Study of General Education at San Francisco State College

Rationale

This proposal is based on the following needs:

1. That while the status of the G.E. program at San Francisco State College is in need of urgent attention, a thorough intensive organized dialogue on the matter is in order rather than a negative approach which emphasizes "doing something" and merely tearing down the old program without the emphasis being placed on what to put in its place.

2. That current experimental developments and thinking emanating from both faculty and students should be given prominent attention in the study process.

3. Because of the time involvement foreseen for this activity, it is felt this should be a special assignment to a group which has no other major committee responsibility.

4. Therefore, I.P.C. recommends that a special ad hoc committee responsible directly to the Academic Senate and the President of the College be established to undertake as its sole duties investigation, evaluation, and recommendation relevant to General Education at San Francisco State College.

The proposal:

1. That the committee be composed of 9 persons distributed in the following manner:
    a) Four persons from the faculty appointed by the Academic Senate;
    b) Three persons appointed by the President of the College (hopefully including the Vice-President of Academic Affairs in order to indicate the importance and high-level nature of the committee);
    c) Two students appointed by the Associated Students' Academic Affairs Council with reappointments as necessary when a vacancy occurs.
2. That the committee elect one of the faculty members as the chairman.
3. That one of the Presidential appointees function as the Coordinating Secretary of the committee.
4. It is recommended that the following support be given the committee in order to indicate the importance and scope of the study:

a) The Chairman should receive 6 units of released time.

b) The Coordinating Secretary should be released an equivalent amount of time from his ordinary duties as that of the Chairman so that this assignment is not merely "on top of" his other current assignments.

c) Each committee member should receive 3 units of released time or equivalent.

d) An assigned stenographer to the project, perhaps through one of the administrative offices; however, this assignment is not to be "in addition to" all other work, e.g., definite time provision (perhaps 1/2 time) be made for the work load on this committee.

e) Three units per semester of special study credit should be given to the student members of the committee.

5. That committee members be chosen on their ability to carry out research on curricular matters in an objective manner rather than on their past or present involvement in matters pertaining to General Education (here or elsewhere). Obviously, such a committee as this will not have representatives from every school or division and will not pretend to be "representative." Thus, selection of committee members for their ability to gather information, to "hear" other people, and to think college-wide rather than parochially, is of the utmost importance. It is felt that such a committee as this can be much more effective than a large "representative" committee.

6. That the charge to the committee be as follows:

a) To outline in a final report several alternative theoretical positions or plans for the presentation of G.E. at this college, including course patterns that would represent these theoretical positions.

b) To include in the final report the major advantages and disadvantages of each plan, the special issues or problems which may ensue from each plan, and a specific recommendation from the committee if it wishes to do so.

c) To develop means for assessing the ideas, attitudes, and hopes of each department on the campus relevant to G.E. whether such department is now involved in the current G.E. program or not.

d) To develop means for assessing the ideas, attitudes, and hopes of relevant student and faculty groups relative to G.E. (i.e., Experimental College, The Group, etc.)

e) To prepare a final report within 1-2 years and submit it directly to the Academic Senate and the President of the College (not to the Undergraduate Curriculum Committee or the Instructional Policies Committee).

f) To make progress reports to the Academic Senate and to the President of the college at least twice during the academic year.

g) To consider the proposed G.E. plans in reference to the possibility of conversion to the quarter system.

h) To explore the possibility of grants in order to carry out any developed procedures.

i) To explore the possibility of paid outside consultants if the committee deems that this would be an asset in their considerations.

B. THE INTELLECTUAL DISPOSITION OF ENTERING FRESHMEN

1. A Brief Explanation of the OPI Intellectual Disposition Categories (prepared by Dr. Rogers Cummings)

The eight Intellectual Disposition Categories (IDC system) were developed as a means for assessing differences in the orientation of students toward intellectual activities. The continuum underlying the IDC categories was conceptualized by Dr. Paul Heist and his associates at the Center for Research and Development in Higher Education at Berkeley. Their work with the IDC system has substantiated its usefulness in describing differences in learning styles both within and between diverse types of educational institutions. More recently, they have used the IDC system to assess change in students' orientation to learning during their college experience.

Students are placed in one of the eight IDC categories on the basis of their responses to an attitude inventory (OPI) developed by the Center. More specifically, students are categorized on the basis of both the level and pattern of their preferences for the following modes of thought: (1) preference for abstract, reflective thought; (2) interest in scientific thinking and activities; (3) interest in esthetic matters and activities; (4) a preference for dealing with complexity rather than simplicity; (5) independence of authority and non-judgmental thinking; and (6) skepticism of orthodox and fundamentalistic religious beliefs and practices.

A comparison of the percentages of San Francisco State College freshmen falling in each of the categories in the Fall, 1958, and Fall, 1966, semesters suggests a trend toward more students with intellectual, rather than anti-intellectual interests here. For example, 21 per cent of our entering freshmen in the Fall, 1966, semester were categorized as having strong intellectual interests as compared with only 7 per cent in the Fall of 1958. Conversely, there was a decrease in the percentage of freshmen categorized as having anti-intellectual interests from 29 per cent in 1958 to 13 per cent in 1966.

2. Percentages of Entering Freshmen in OPI Intellectual Disposition Categories at San Francisco State College and the University of California, Berkeley, Fall 1958 and Fall 1966

Intellectual Disposition Category:	San Francisco State		University of California	
	Fall 1958 (N 770)	Fall 1966 (N 257)	Fall 1958 (N)	Fall 1966 (N 1788)
1. Broad, intrinsic interests, with strong literary and esthetic perspectives.	0.4%	0.8%	0.8%	0.3%
2. Intrinsic interests oriented toward dealing with concepts and abstractions.	2%	8%	4%	7%
3. Intellectuality emphasizing problem solving and rational thinking.	5%	12%	8%	12%
4. Intellectuality tempered by an achievement orientation and a disciplinary focus.	10%	16%	15%	18%
5. Interests in academic matters and achievement, but as a means to an end.	17%	20%	24%	32%
6. Attenuated learning orientation with vocational and practical emphases.	36%	30%	33%	20%
7. Non-intellectual, with no interests in ideas or literary and esthetic matters.	17%	7%	9%	8%
8. Anti-intellectual, but not uninterested in tangibles and learning the "practical."	12%	6%	6%	4%

The data shown above were made available through the assistance of Dr. Paul Heist of the Center for Research and Development in Higher Education at the University of California, Berkeley.

C. THE COLLEGE GENERAL EDUCATION PATTERN, 1968

	Units
Social Science . . . . 12 units	
1. Social Science 10 - Culture and Society, or	3
Anthropology 22 - General Social Anthropology, or	3
Sociology 5 - Introduction to Sociology, or	3
Geography 1.2 - Introduction to Geography: Cultural	3
2. Social Science 20 - The Development of American Institutions and Ideals, or	3
Political Science 10 - Introduction to American Political Institutions, or	3
History 17.1 & 17.2 - History of the United States	3-6
3. Social Science 30 - Contemporary Economic Society, or	3
Economics 60.1 & 60.2 - Elementary Economics	3-6
4. Social Science 40 - International and Intercultural Relations	3
Natural Science . . . . 10 units	
1. Biology 1 - Human Biology, or	4
Zoology 1 - General Zoology, or	5
Botany 1 - General Botany	5
2. Physical Science 34 - The Physical World: Atoms & the Universe (any physical science course with a lab may be substituted)	4
3. Math 30 - Mathematics in Human Affairs, or	2
Math 31 - Introduction to Modern Mathematics, or	3
Math 32 - Elementary Statistics	3
Physical Education . . . . 2 units	
Physical Education 1 - General Series (men only)	½
Physical Education 2 - Sports Series, or	½
Physical Education 3 - Dance Series, or	½
Physical Education 4 - Aquatic Series	½
Physical Education 7 - Individual Need Series (women only)	½
English Language Studies . . . . 6 units	
1. English 6.1 - Composition and Reading	3
2. English 6.2 - Composition and Reading (can elect one of the following in lieu of 6.2 if grade of "C" or better in 6.1)	3
Philosophy 39 - Introduction to Logic, or	3
Philosophy 41 - Symbolic Logic I, or	3
Journalism 50 - Newswriting, or	3
Speech 11 - Fundamentals of Speech	3

- THE COLLEGE GENERAL EDUCATION PATTERN, 1967 continued -

	Units
General Humanistic Studies . . . . 6 units	
Two courses from the following:	
English 33 - Backgrounds Contemporary Literature	3
Humanities 30 - Introduction to the Humanities I	3
Humanities 31 - The Humanities: Problems & Themes	3
Humanities 40 - Introduction to the Humanities II	3
Humanities 130 - Introduction to the Humanities	3
Humanities 140 - Introduction to the Humanities	3
Classics 30 - The Classical Epic	3
Classics 80.1 - Classical Civilization: Greek Period	3
Classics 80.2 - Classical Civilization: Republican Rome	3
Classics 80.3 - Classical Civilization: Imperial Rome	3
Philosophy 1 - Introduction to Philosophy I	3
Philosophy 2 - Introduction to Philosophy II	3
Philosophy 5 - Introduction to Ethics	3
World Literature 40 - Masterpieces of World Literature	3
World Literature 50 - Fables & Tales	3
World Literature 52 - The Epic & Heroic Tradition in World Literature	3
Psychology . . . . 6 units	
1. Psychology 10.1 - Personal, Social, & Occupational Development	3
2. Psychology 10.2 - Personal, Social, & Occupational Development	3
Creative Arts . . . . 3 units	
One of the following:	
Creative Arts 10 - Creative Arts Exploration	3
Art 1 - Introductory Art	3
Art 185 - Art Orientation	3
Art 190.1 - Western Art	3
Art 190.2 - Modern Art	3
Art 190.3 - Oriental Art	3
Music 1 - Basic Music	3
Music 140 - Music Appreciation	3
Music 153 - Music in America	3
Music 154 - The Opera	3
Music 155 - Symphonic Music	3
Music 156 - Keyboard Literature	3
Music 157 - Exotic Music	3
Music 158 - Historical Survey of Jazz	3
Music 159 - Latin American Music	3
Music 160 - Historical Survey of Chamber Music	3
Radio-Television-Film 121 - Evolution & Analysis of the Popular Arts	3
Radio-Television-Film 168 - Film Appreciation	3
Drama 100 - Theatre Enjoyment	3
TOTAL UNITS 45	

D. THE NEW STATE COLLEGE GENERAL EDUCATION-BREADTH REQUIREMENTS

1. Memorandum From the Chancellor's Office:

March 7, 1968

To: State College Presidents
Vice Presidents and Deans of Academic Affairs
Deans of Admission
Junior College Presidents

From: Gerhard Friedrich
Acting State College Dean, Academic Planning

Subject: Revision of State College General Education-Breadth Requirements

Proposed revisions of the general education requirements for graduation from the California State Colleges were adopted by the Board of Trustees on February 29, 1968, to become effective September 1, 1969.

The revisions will reduce the minimum general education requirements from 45 to 40 semester units, or 60 quarter units, and will increase the requirements within or among specified categories from 31 to 32 semester units, or 48 quarter units. The specified categories have been revised to include (1) Natural Sciences, (2) Social Sciences, (3) Humanities, and (4) Basic Subjects--this term refers to courses designed to facilitate the acquisition and utilization of knowledge in the natural sciences, social sciences, and humanities (e.g., oral and written communication, logic, mathematics and statistics). At least two semester or quarter courses are required from each area, with the disciplines and courses encompassed by each area to be determined by the college.

The president of any accredited college may certify that the minimum general education requirements have been satisfied, in part or in toto, through a student's completion of course requirements designated as general education in the catalog of the college. Thus, a student who transfers from a junior college or from another State College, will be recognized as having satisfied up to 40 semester units of general education.

Each State College, however, may specify general education requirements beyond the minimum 40 units, provided they apply equally to transfer and non-transfer students. Transfer students whose completion of minimum general education requirements has been certified, will not be required to take additional general education units (including prerequisites) in excess of the difference between 40 semester units (60 quarter units) and the total general education units required by the college which grants the bachelor's degree.

The Trustees' action amends Section 40405 of Title 5, California Administrative Code--see attachment.

It is therefore appropriate for all State Colleges to review their general education patterns in light of the new guidelines adopted by the Trustees. It may also be desirable for all State Colleges to identify clearly, and to communicate to appropriate junior colleges, lower division courses and prerequisites for degree majors, as distinct from general education-breadth requirements.

2. The New Requirements:

RESOLVED, By the Board of Trustees of the California State Colleges...that this Board hereby adopts and amends its regulations in Subchapter 1, Chapter 5, Title 5 of the California Administrative Code, as follows:

3. Section 40405 of Article 5 of said Subchapter, is amended to read:

40405. General Education-Breadth Requirements.

(a) To be eligible for the bachelor's degree from a state college, the candidate shall have completed a minimum of 40 units of general education-breadth requirements, of which at least 32 units shall be selected from the areas listed in subdivision (c) of this Section and of which up to eight units may be selected from such electives as the college may determine; provided that the candidate must complete at least two courses selected from each of the areas listed in said subdivision (c).

(b) The disciplines and courses encompassed by each of the areas listed in subdivision (c) of this Section shall be determined by the college. Requirements within or among these areas may be satisfied by appropriate inter-disciplinary courses as the college may determine.

(c) The areas referred to in this Section are the following:

(1) Natural Sciences
(2) Social Sciences
(3) Humanities
(4) Basic Subjects. This term includes courses such as oral and written communication, logic, mathematics, and statistics, designed to facilitate the acquisition and utilization of knowledge in the Natural Sciences, the Social Sciences and the Humanities.

(d) Each college, through appropriate college authority may specify additional general education-breadth requirements for the bachelor's degree, provided that:

(1) All such requirements apply equally to transfer and non-transfer students; and
(2) Transfer students shall not be required to take additional general education-breadth units (including units for courses which are prerequisite to courses for which such additional units are credited) in excess of the difference between 40 units and the total number of general education-breadth units required by the college.

(e) The unrevoked certification on behalf of a transferring student, by the president or his officially-authorized representative of a college which is accredited in the manner stated in Section 40601, subdivision (d) (1), of the extent to which the general education-breadth requirements of this Section, other than the requirements of subdivision (d) of this Section, have been satisfied by completion of courses by the student at such accredited college, shall be accepted by any state college to which such student transfers as establishing that the student has satisfied the requirements of this Section, other than the requirements of said subdivision (d), to the extent stated in the certification.

The adoption and amendment of regulations by this resolution shall be effective on September 1, 1969.

E. ADDITIONAL CRITERIA FOR JUDGING GENERAL STUDIES PROGRAMS

1. FOUR criteria (a working paper prepared by J. Sheedy for the Committee):

A. Adaptability. No program that we adopt should be so inflexible in its requirements that an escape from its growing anachronisms would demand twenty years of debate. Continuous planning, development, and evaluation--the revision, renewal, and initiation of a program, parts of a program, or programs--must be obligatory. The 1975 General Studies Program should be visibly and positively different from the 1969 General Studies Program.

B. Self-Determination. A primary measure of the adaptability of a General Studies Program is its potential for serving or expressing the needs, interests, abilities, and ideals of professors and students. As often as is possible, professors and students should gather together by choice: because they wish to continue or begin the kind of studies that are intensely significant to them.

C. Mutuality. A General Studies Program should represent some desirable vital balance between freedom and order:

(1) The program must provide a significant degree of choice for both professors and students; the acceptable and meaningful scope of choices should in some way derive from the mutual determination of professors and students.

(2) But at the same time the program should be sufficiently devoted to the fulfillment of the aims of general studies that all students completing the program will mutually possess 1) some perspectives on modern worldviews and the history of mankind; 2) some understanding of the humanistic values of their own and at least one other culture; and 3) some increased ability to articulate their understandings through words and other symbols and to pursue further understanding through the continued development of cognitive, perceptual, and expressive methods of inquiry.

D. Community. Any proposed program must facilitate and demand the creation of "communities of discourse" that will exemplify in themselves many of the humanistic values we profess.

2. ELEVEN CRITERIA (from Lewis B. Mayhew, General Education: An Account and Appraisal, New York, 1960*):

A. Does the program or practice affect a substantial portion of the entire student body?

B. Does it realistically contribute to the broadening of the student's view of human life?

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*Summarized in James L. Chapman, "Three Programs in General Education," The Journal of General Education, Vol. XX (April 1968), 43f.

C. Does it have identifiable aims or objectives which can be stated in terms of human behavior?

D. Does it realistically recognize prior experiences of students?

E. Does it make explicit the mechanism for achieving integration?

F. Is the program based on a holistic conception of human personality?

G. Does it view as primary its own intrinsic goals?

H. Is it as well-staffed and financed as other comparable parts of the institution?

I. Does the teaching in the program or course reflect attention to sound scholarship, probing deeply enough into the subject to bring about significant changes in the person's beliefs and a demand for students to actively practice the skills which are being taught?

J. Does it make use of what is known of individual differences among human beings?

K. Does it provide for regular evaluation and accept the need for periodic change?